



## **PRIMING FOR THE PUMP**



# PRIMING FOR THE PUMP

CHURCH-EXTENSION TEXTS  
SERMON OUTLINES  
ADDRESSES  
ETC.

By  
ITINERANT MINISTERS  
of the  
Methodist Episcopal Church,  
South

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## INTRODUCTION.

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The contents of this volume is the response to a letter which was sent out during the summer of 1912 to two hundred and eleven ministers of the Methodist Episcopal Church, South, scattered throughout the entire connection. The whole purpose of the publication is to quicken the interest of preachers and people in the work of Church Extension, and goes forth with an earnest prayer that this end may be accomplished.

The following is the letter referred to:

Louisville, Ky.

"My Dear Brother:

"There are frequent inquiries in our mail for suggestions as to Church Extension Sermons, addresses, etc. To meet this need, I have decided to publish in pamphlet or booklet form, several outlines of addresses or sermons adapted to the use of Church Extension meetings. It is not proposed to supply the brethren with sermons and addresses made to order; nor are they asking that. But so little has been published on this particular subject that many of our younger brethren are at a loss for a text and suggestions when the time is at hand to preach or speak on Church Extension. A little water to prime the pump is the idea.

"Will you be good enough to send me one or more outlines that will occupy one, two or three pages in the proposed publication? If you will do this, it will be greatly appreciated, not only by me, but by inquiring brethren.

"Thanking you in advance, I am

"Yours sincerely,

"W. F. McMurry,

"Corresponding Secretary."



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## THE HOUSE OF GOD.

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**Rev. Howard L. Davis, of the Missouri Conference.**

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“And the house I build is great; for great is our God above all gods.”—2 Chronicles 2:5.

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Solomon, the wise, had the right idea as to the importance of the house of God; and he got the right idea because he had the right conception of the greatness and importance of the true God—“for great is our God above all gods.” The god of mammon, the god of pleasure, the god of luxury and ease are infinitesimally insignificant when compared with Jehovah Who made heaven and earth and still owns and governs them, hence the house built to His honor and for His profit and pleasure should exceed all the rest of them put together. Man’s right conception of God is always necessary to rightly place and proportion and arrange the lesser affairs of this life. On the proper conception of God everything else depends. Give Him His rightful place in the history of the affairs of time and all things else will adjust themselves.

“Our conception of God controls everything. A little God means a little life, a little morality, a little service, a little, petty, miserable service altogether; but a great conception of God is great life—great loving, great service for others.” (Joseph Parker, D.D.)

Everything in this world has its concrete sign. In a way, we look at the things that are invisible by the things that are visible. The church house stands for God, a silent sentinel reminding us of God. In massiveness and splendor the house of God should outstrip every other building to the same degree, comparatively speaking, as God outstrips every other intelligent being in power and greatness. His house should be the one house of the community around which all wealth, honor, intelligence and social events should circle. The building in every respect should as nearly as possible represent God.

Evidently both David and Solomon were Church Extension men. They thought that building church houses was an essential thing to do in order to have a place to publicly worship God and thereby build up His kingdom in the world; knowing that in so doing, the moral, social, physical, intellectual and spiritual forces of society would be conserved.

The church house should always be the most costly building in the community.

The wealth lavished upon the temple as built by Solomon was such that its dishes, bowls, cups, snuffers and snuffer trays, with its meanest utensils, were of pure gold. The massiveness of its foundation, the splendor of its materials and the artistic way in which the Tyrian workmen put it together, made it a most imposing and striking edifice and gave to it an imperishable fame. Its every appointment gave one an awful sense of the indwelling Deity. Needing but little repair it stood for more than four centuries.

David felt that it was not right that he should dwell in palaces ceiled with cedar and painted with vermillion while the ark of God dwelt between curtains, hence he made unheardof preparations to build a house for God. It took Solomon his son, seven and a half years to complete it.

When people allow themselves to spend more money on building homes for themselves than they do on houses for God they show plainly how much more they think of themselves than they do of God. But the real littleness of many communities will be seen when we consider that one church house represents the combined gifts of many individuals while their own houses, which are palaces in many instances, are built at the expense of one individual. When there is more money spent on places to make money than there is on places to make Christians and to build character, you may know that

the god of mammon is the great god of the community. When men spend more time and money on sties for hogs and kennels for dogs than they do on parsonages for preachers you may know that they are more interested in pigs and pups than they are in prophets. When men build better barns for their cows than they do houses for God you may know that they are more concerned about calves than they are about Christ.

“When mansions of costly price, and embellished within and without with all the skill of experienced artists, grow up on every side,—when halls of justice, the palatial buildings of the money changers, the market places and public works denote and advance the worldly greatness and prosperity of our citizens, are multiplying around us, then too, surely it is meet that the house we build for the service of God should be great and, as nearly as we can make it, the chief glory of all, reminding us by its beauty and magnificence of the greatness of our God, Who is above all gods.” (Bishop Fulford.)

“The gold and silver and precious stones, besides the marble and timber and workmanship, amounted to about 100,000,000 pounds sterling, equal to the revenue of this kingdom. And so far as we know, with all this luxurious outlay there was no one in the congregation of Jerusalem who raised the Judas cry: ‘To what purpose is this waste?’” (G. F. Pentecost, D.D.)

## II. Church Building is Fundamental Work.

Church Extension is a fundamental principle or element bound up in the great commission to go and make disciples of all nations. The first thing to be done in order to make “disciples” is to “teach”; and I am not certain but the real first thing to be done is to prepare a place to do the teaching. This method holds good in most every other vocation in life. Before the farmer sows the grain he must first have a farm; before the merchant sells goods he must first have a building; before the teacher teaches he must have a church house in which to do his work. There must be a place to do business for either God or man. The Church puts herself at a great disadvantage and loses much time and



money and fails to impress herself upon the world when she does not plant a place for the prophet to do business for God.

Church Extension is a clear-cut expression. It means everything that "missions" means and more. It not only means missions but it also means the place where the missionary is to carry on every department of his work. It is an all-comprehensive expression. It takes within its sweep both "home" and "foreign" missions and has to do with first things and all things. It is there at the start, is there all the way through and remains there after the benediction is pronounced; and possibly will remain long after both the preacher and all his co-workers are taking their last long sleep.

### **III. The Church House is a Part of the Preacher's Equipment.**

This is necessarily so. We are prone to have inadequate standards with reference to the real equipment of the man who is to represent God in the world. So far, in the main, the emphasis is placed on the soul and mind equipment. These are essential, but they are not all that is needed. The prophet should also have a strong, healthy body, plenty of good clothes, and money sufficient to meet the needs incident to life, and a well equipped building to carry on the work of God. If any man should have an all around equipment it should be the man who represents God. Does not God own the universe? Then, why should His agents go forth as paupers? All Scripture and all logic would indicate that they of all others should be the best equipped.

Preaching implies a pulpit. By the side of the preacher put pulpit—they stand or fall together. The pulpit is the preacher's throne. It is the place where he proclaims tidings of good news to all the people. It is indispensable to his success. I am sure the reason the New Testa-

ment makes so many references to Christ and the apostles going into the "synagogues" and "temple" on the Sabbath day was to draw attention to the imperative necessity of having a place to worship God and to teach and preach. Suppose Christ and the apostles had not had these places already prepared in which to do their work?

#### **IV. The Church House Indicates Permanency.**

When Ezra the priest and scribe had him built a "pulpit of wood" (Neh. 8:4) and took with him thirteen other Levites and mounted it, it was not simply to draw the attention of the throng in the street before the water gate, nor was it merely to proclaim a message; but it was to say as well that the church was there to stay. To arrest and demand the attention and respect of the business world the church must establish herself in a material way. A church building proclaims that which is to stay. It increases the valuation of every department of life. Good people are delighted to see it go up and bad people know that they have not been injured in any way. When our Church consisting of nearly two million members, led by over six thousand preachers, representing a church government that guarantees to every congregation a pastor and to every preacher a place to preach has run for over one hundred and eighty-three years and without a breakdown, it means much to a community for our Church Extension Board to build a church house there. People who know Methodism know that something unusual has happened in their midst.

#### **V. The Church House Should Be Built By the Free Will Offerings of Christian People.**

This was the plan pursued in the building of both the tabernacle and the temple. (See Ex. 35:36. 1 Chron.

29:6-9.) Compulsory methods were not used to influence the people to give. The matter was left to their enlightened consciences as to the amount and time they should give. There is no more authority in the Bible for compulsory giving than there is for compulsory praying.

When God wanted the tabernacle as a place of worship He gave instructions to Moses, the preacher and leader. Moses assembled the people and told them what God wanted and what it would cost to secure it. After preaching the sermon he dismissed the congregation in order to give the people time to think and pray over the matter. Later, possibly the next Sabbath, the people, both men and women, reassembled, "whosoever was of a willing heart." The rich and the rulers presented gifts according to their ability and standing. The women "who were wise-hearted" brought of their work. All of this vast amount of material was turned over to two master craftsmen to construct the tabernacle. But after a careful examination it was found that all had been given that was necessary and "too much" Hence, Moses issued a statement restraining the liberality of the people—something that does not often occur.

When the tabernacle was completed God was so well pleased with the spirit, gifts and methods used that "a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle." (Ex.40.) The same divine approval was witnessed at the dedication of the temple (2 Chron. 7:1-3).

"A man is accepted according to that he hath, and not according to that he hath not. He gives much who gives all, though his all be little; he gives little who gives part, though that part be much. The motive sanctifies the act, and the completeness of the consideration magnifies it." (A. Maclaren.)

"God loveth a cheerful giver." (Paul.)

Two of the most essential needs of this day are better church houses and a better paid ministry. The Church

will never impress herself upon a godless and progressive world, nor will she meet the approbation of God till she outmeasures her prayers and professions by living godly lives, and builds finer houses for divine worship and takes better care of those whom God has separated to the ministry of the Word. It must be shown that God's business takes precedence over man's business; that God's house is the most magnificent house in the community, and His servants are the best paid men of any class, for the reason, that they represent the best for man in time and eternity.

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## THE EXTENSION OF THE KINGDOM.

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Rev. C. L. McCausland, of the Columbia Conference.

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"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords and strengthen thy stakes: For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed: neither be thou confounded: for thou shalt not be put to shame: . . . For thy Maker is thine husband; the Lord of hosts is His Name; and thy Redeemer the Holy One of Israel: The God of the whole earth shall He be called."—Isaiah 54:2-5.

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### I.

The relation of Christ to all humanity demands the extension of His kingdom, and everything that requires the preaching of the gospel to saints and sinners necessitates the building of houses of worship.

2. The relations of the saved to Christ and the lost make them the logical promoters of His kingdom.

3. The attitude of the wicked toward Christ and His church compels Christ and His followers to seek and save them if they are ever to be saved; and God's full program for the extension of His kingdom is in the text.

## II.

The program is:

1. A positive command:

"Enlarge the place of thy tent and let them stretch forth the curtains of thine habitation."—Matt. 28:19.

2. A liberal and wise policy:

"Spare not: lengthen thy cords, and strengthen thy stakes."—1 Chron. 29:2-16; John 3:16; Matt. 10:18; Rom. 8:32.

3. A broad promise:

"Fear not; for thou shalt not be ashamed: neither be thou confounded: for thou shalt not be put to shame."—Isaiah 54:10-12; Matt. 28:20.

4. A great revelation.

"Thy Maker is thy husband: and thy Redeemer the Holy One of Israel."—Matt. 28:18; Luke 4: 17-21.

## III.

The text also presents three things for our consideration.

1. An imperial idea; Universal conquest:

"For thou shalt break forth on the right hand and on the left and thy seed shall inherit the Gentiles."—Matt. 28:19; Luke 24:47; Acts 1:8.

2. An exalted motive: Universal blessings.

"Thy seed shall . . . make the desolate cities to be inhabited."—Gen. 12:3; Rom. 4:9; John 10:16.

3. A Mighty Vision: Christ enthroned.

"The God of the whole earth—shall He be called."—Isaiah 9:6-7; Col. 1:18; Rev. 19:11-17.

The Church Extension work which is playing such an important part in the diffusion of "Light" (John 1:9) and "Life" (John 6:47-51) and education (Isa. 54:13; Matt. 28:19) is not the result of a movement that began in ignorance and doubt and ended in pride and selfishness, but it is a concrete expression of the intelligent faith and humble gratitude of the followers of Christ who are striving to carry out His program of universal salvation.

## SHALL WE LIVE IN CEILED HOUSES AND THE LORD'S HOUSE LIE WASTE?

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Rev. S. W. Walker, of the Pacific Conference.

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"Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?"—Haggai 1:4.

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The prophet sees the incongruity in men living in fine houses, that shelter the body, while the Lord's house, the symbol of the spirit, lies in ruins. These speak in no uncertain way that the emphasis of life was laid on the body rather than the soul, time rather than eternity. This scripture taken with its connection means first: Church buildings interpret our faith. Second: They utter our ideas of God. Third: Spiritual leanness always follows material niggardliness.

*First*, church buildings are more than mere houses for worship. They are the interpretations of our faith. A man's language expresses his mental consciousness, his daily acts, his inner character. No less the church utters his spiritual life. How close, then, the relation between the building and religious life.

*Second*, they are also utterances of our faith. The preacher preaches one or two days of the week, the house speaks every day of every week. If it be old and dilapidated it expresses a dying or decadent faith. If small and unattractive in comparison with our homes it speaks a religion meager and self-centered. If, by its outlines and architecture, it speaks in terms of dignity and power, it utters a vital faith. All who have had observation know what intimate relation a real expressive church building has upon civic and religious life. Inadequacy of house utters a halting religion. A house embodying art and religious conceptions, lifts the whole ideal of a community. The life and mind of any place

may be gauged by the church building. No city ever had a better material asset than great churches which express appreciation for that which makes every country a livable place, a translation in brick and mortar of the abiding faith in the unseen.

*Third*, there was leanness upon the land, one of the prophets expressed by "not a hunger for bread nor a thirst for water, but of hearing thy word." "There is that that withholdeth more than is meat, that lendeth to poverty." That same leanness is in many places of our land. Houseless congregations and dilapidated buildings, when we live in splendid homes. If you have your own good church, forget not the homeless of this land and they that cry in shelterless want. Never has there been an agency, with its splendid methods, that has drawn so many men from their ceiled houses to build for God or one responsible for more of Zion's real prosperity than our Church Extension Board.

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## THE ALTAR IN ABRAHAM'S RELIGIOUS LIFE.

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Rev. H. P. Hamill, D.D., of the Baltimore Conference.

"And there builded he an altar unto the Lord, who appeared unto him."—Gen. 12:7.

Abram is entering upon the land that Jehovah has promised to show him (v. 1). But Abram is so related to us religiously—our father in the faith—(Gal. 3:7) that we find great profit in the study of his experiences and the principles they exemplify.

Mr. Wesley said, "The world is my parish." We may be said to enter permanently upon this "parish" only when we build a church; a church building is a kind notice to all concerned, We are here to stay.

As he entered the promised land, "Jehovah appeared unto Abram." That was a seal to his right there. How

often our right to enter a new field and build a church is sealed at the very first by the appearance of Jehovah in converting and saving grace; a revival is often the basis of permanent occupancy. And "if God be for us, who can be against us"?

The land is shown: "unto thy seed will I give this land"; it is thus identified as the land chosen of God as the future home of His servant. God both guides and stations His people. The Church Extension movement is, therefore, one over which God exercises immediate supervision. Abram's movements are of this kind, have that end in view; and how real the showing of the divine hand!

"And there builded he an altar unto Jehovah." That was Abram's response in an architectural way, if you please, to the original call, the divine guidance hither, the divine presence there, and the divine selection of it as the place of his future abode and that of his seed: "there builded he an altar unto Jehovah"

It is, therefore, by the construction of such an altar that we best set to our seal that God keeps His word, is with us, and has selected for us the place where we may best serve Him.

But since God is so central in the movement leading to the construction of this altar, He must not be less in the use of it. Accordingly—

1 There Abram called on the name of Jehovah (v. 8). It proved to be one of the conditions of his communion with the divine.

2. Thereon he offered his sacrifices whereby he expressed (1) his sorrow for sin and his desire for forgiveness; (2) his self-surrender to the will of God; (3) his dependence upon the divine favor for the future; and (4) his gratitude for mercies past.



3. There his religious covenants were statedly renewed.

4. There, perhaps, more than anywhere else he realized the unity of both family and tribe; a social as well as religious center.

5. There, again and again, he gathered strength for the permanence of his faith, his allegiance, and his testimony.

6. It was the one point in his pilgrimage most sacred because there Jehovah placed His name; the meeting place of Jehovah and His "friend" Nor does the church of our day stand for less. Without such an altar our religious sentiments, however lofty, are found to be intangible; Christian communion uncertain, transient and fleeting; religious purpose unstable and unreliable. The realities of worship are possible only at a permanent and consecrated altar. Amen.

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## A DEDICATORY SERMON.

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(A partial analysis of a discourse delivered by the sainted Bishop Enoch M. Marvin, D. D., and furnished for this publication by his son, Rev. Fielding Marvin, D.D., of the Missouri Conference.)

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"Build the house; and I will take pleasure in it, and I will be glorified, saith the Lord."—Haggai 1:8.

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I. Necessity of building houses of worship. Everything that establishes itself and maintains a footing in the world must be domiciled. Every principle must be embodied in some way, in order to deliver itself with effect upon human society. All life in this world, comes into expression through organizations; everything must be incarnate in some way, in order to become known. Religion is no exception to this law; it must declare itself in organic forms; it must organize its votaries,

and have established institutions which give expression to its vital nature. Otherwise it would be lost to human knowledge and become inoperative among men; the subtle life principle would be unperceived and disappear from the forces of society.

Furthermore, all organizations require it, as a condition of permanency and power, that they shall have *domiciles*. Each congregation must have its well-known accustomed place and times of meeting. Its solemnities all require for their due and suitable observance proper architectural accommodation. Everything that has sufficient vitality to render it of any use in the world will be able to find shelter for itself.

The architectural design of a house must conform to its uses. So, of the house of God; it has a special and peculiar purpose and its construction must be in adjustment to its object.

II. In the building of a house for His name, God takes pleasure and is glorified.

Can it be so? Does our little labor interest Him Who builded the universe, and Whom the heaven of heavens cannot contain? Yea, verily, God does take pleasure in the house that is builded for His name, though it be the rude log structure of the frontier settlement. It is human infancy beginning to be conscious of its father; and is He not pleased?

By searching we cannot find out God; we do know so much as this, however, that when we delight in His will, He takes pleasure in our ways; that when we build a house for His honor He takes pleasure in it and meets us and condescends to the childish endeavor of our homage.

“And I will be glorified, saith the Lord.”

God is glorified in the building of a house of worship in several ways.

1. It subordinates the physical to the spiritual; it puts property to spiritual uses; it redeems money from sordid meanings and turns it to high account; it goes to establish the kingdom of God in the realm of nature; it extends the dominion of the gospel and asserts the dominancy of divine things; it puts tongues into wood and stone, to proclaim the name of God and Christ; it gives voice to dumb beams and walls, and makes them eloquent of eternal things. The erection of a church is the homage of both labor and capital to Christ; in it a man's toil, or that which he has toiled for, is consecrated.

2. God is glorified in the provision made for the preaching of the gospel.

The public preaching of the Word of Life is an ordinance of God. The inspiration of the orator by the multitude, and the augmentation of responsive sensibility by the same presence constitute the natural basis of the power of preaching. To this is to be added, by special provision of grace, "The Holy Ghost sent down from Heaven"; this is that stupendous source of power upon which we are to depend; when His word goes abroad among men, making Him known in His eternal justice and truth, and in the fulness of His saving mercies, *He is glorified*.

3. God is glorified in the place of public worship, in the assemblies of His saints. Though preaching is the chief function of the Christian ministry, it is not the sole use of the house of God; the solemnities of public worship are scarcely less important; the place where the people come together for united prayer and praise is, indeed, hallowed; this is the immediate, formal ascription to Him of the honor that is His due; it is the public avowal of our recognition.

"Ye that stand in the house of the Lord, in the courts of the house of our God, praise the Lord; for the Lord

is good: sing praises unto His name; for it is pleasant." Thus is God honored in His house.

4. God is glorified in His house by the solemnities of the sacramental service.

5. In His house He is glorified in the consummation of His gracious purpose in the work of salvation. "This and that man are born there"—born to a new life in God.

6. Here His people are edified in love. The holiness of His people, more than all other things, *glorifies Him*. The universe was created only that it might become worthy of its Creator, in being inhabited by intelligent beings, radiant in the "beauties of holiness." "Holiness becometh Thy house, O, Lord, forever." When we least think of it, in the humblest contributions to the sanctuary, we are glorifying God; and well may we feel that our joy is full when He condescends to notice our work, and to proclaim His pleasure in it.

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## THE CHURCH IS GOD'S CHOSEN HABITATION IN THE WORLD.

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Rev. David Bush, of the Baltimore Conference.

"For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation; and her saints shall shout aloud for joy. There will I make the horn of David to bud: I have ordained a lamp for mine anointed. His enemies will I clothe with shame; but upon himself shall his crown flourish."—Psa. 132:13-18.

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How richly has God provided for the blessing of His people. His desire is unto all people that they may be His, and that He may bless them with His presence. His church is in the world and He is in His church to bless the world through it. His desire for a habitation among men expresses His purpose to dwell among them.

His servants have it in their hearts to prepare Him a dwelling place and to pray for the success of their effort to do so. In this Psalm we have the expression of desire and purpose on the part of David: Ver. 1-7; His prayer: Ver. 8-10; the Lord's purpose: Ver. 11, 12; the accomplishment of His purpose: Text. In accordance with this divine purpose the church undertakes to extend the kingdom of God in the earth by preparing for Him a habitation, that He may dwell among men. In this purpose the idea of Church Extension was born and is being developed. We may be encouraged to diligent effort in carrying out this plan for extending the kingdom of God by the truth which the text teaches.

The Lord dwells in His church forever to bless His people with eternal good.

1. The church is God's dwelling place among men from which He dispenses His blessings.

(a) Zion—Jerusalem, represents the Church of God in the world. Not the geographical position of His dwelling place, the place of His presence and power—as Jerusalem was to the Jews, or as Mecca to the Mohammedans, or as Rome to the Roman Catholics: John 4:20-24. His church in the world, composed of His people, united for His worship and service, is the place of His dwelling and from which and through which He dispenses His blessings. It is the place of His desire and choice, and His presence makes the gift of His blessing sure.

(b) The church as the place of God's habitation, and from which His blessings are dispensed, is unchangeable in its character. It must be so as His dwelling place. "This is My rest forever; here will I dwell." His presence gives it its character and glory. Here all blessings are received from God's unchangeable provision: 1 Cor. 3:11-15 and here, through the gospel, the way of life is revealed: Rom. 10:6-11

(c) Every church building erected for God and dedicated to His worship and service secures His presence—His abiding presence—and His presence insures His blessing. So a church building, in which God dwells, is the most valuable asset in any community. God blesses it and blesses His people in it, and through them, blesses the community of which they are a part. As His blessing followed the ark to the house of Obed-Edom, and rested upon him and upon all his house, (2 Sam. Ver. 1-11) the blessing of God, which comes to them who build houses to His name, is largely in excess of their outlay.

2. The provision of blessing in the Church is sufficient for the supplyment of all need. "I will abundantly bless her provision: I will satisfy her poor with bread."

(a) Instruction by the gospel, the ordinances, communion and fellowship of the people of God; these provisions are blessed of God so they may be a lasting blessing.

(b) All good—all sufficient good shall be given; if the poor shall be satisfied surely none can want.

(c) They who minister at the altars of the Church shall be qualified for their ministry, and all the people shall receive the fulness of the blessing to their joy and gladness.

3. The blessing of God upon the Church shall be perfected in the triumphant and the glorious reign of the Lord Jesus, its great Head.

"There will I make the horn of David to bud."—Ver. 17.

(a) Horn, the emblem of authority and power. His kingdom shall grow and prosper and be perfect. Isa. 9:7, Dan. 2:44, Luke 1:32-35. While the kingdom of Satan shall fall and its subjects shall be "clothed with shame," His kingdom shall be glorious and "upon Himself His crown shall flourish".

Our best contribution of time, talent, energy, any and all means that we may possess, and that we may give for the extension of the kingdom of God in the world, is small in comparison with the unspeakably great results which may be achieved by our effort.

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## WORKS OF BENEVOLENCE AND THEIR REWARD.

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Rev. David Bush, of the Baltimore Conference.

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“And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work as it is written, He hath dispersed abroad; he hath given to the poor; his righteousness remaineth forever. Now he that ministereth seed to the sower doth minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness; being enriched in everything to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them and unto all men; and by their prayer for you, which long after you for the exceeding grace of God in you.”—2 Cor. 9:8-14.

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The apostle commends his Corinthian brethren for their works of benevolence. He had boasted of it to the Macedonians. He encourages their continuance in it, assuring them that their zealous continuance in well-doing shall reach the end designed in it in behalf of them for whom it is done, and that it shall bring a rich reward to themselves.

What the apostle says to the Corinthians, for their instruction and encouragement, applies with equal truth and force to all people who show the same subjection to the gospel of Christ, and the interest in His cause which commands the best contribution they can make for its support and advancement. Anything that we

can do in the kingdom of God “ministering to the saints” in their time of need, spreading the light of the gospel, or building churches and parsonages where they are needed, is inspired by the same spirit of faith and love, shall find acceptance with Him in Whose name it is done, shall be made effectual in accomplishing its purpose—proceeding first unto righteousness—and shall bring large returns to the doers. Here we have this truth:

By using our opportunity of doing good, good will accrue to us.

1. The opportunity of doing good is given us by the Grace of God.

(a) Grace is given for that purpose, Ver. 8. The grace which saves us, (Eph. 2:8) prepares us for the activities of the new life which we receive, Eph. 2:10.

(b) The opportunity offered us of doing good is equal to the need to be supplied. “All sufficiency in all things; may abound unto every good work.” Ver. 8.

(c) God gives us assurance of this: “As it is written.” Ver. 9-11. Psa. 112:9. Furnishes with the means of doing good even in external goods, the righteous use of which insures such a continuous supply as shall make a continuance of liberal gifts possible.

(d) Need of the contribution of our interest, sympathy, service and material means is seen on every hand, for the supplyment of the wants of those who need, for aid in all the movements of the Church, and for the building of houses of worship wherever they are needed, in our own land and in the regions beyond—and the way is wide open for such contribution; and the righteous man avails himself of the opportunity: “He hath dispersed abroad; he hath given to the poor; his righteousness remaineth forever.” Ver. 9.



## II. The result of our opportunity to do good.

Real good is done thereby. Our labor cannot be in vain in the Lord.

(a) "It supplieth the want of the saints." It may not only give them food and clothing, or otherwise supply their personal need, but it may aid them in the successful pursuit of their vocation by which their prosperity may be secured, and by which their lives may be useful to others. It may supply the need of a house of worship, and the services of the sanctuary which may bring the blessings of the gospel to the community, making both the spiritual and material prosperity of all the people possible.

(b) It glorifies God. It "is abundant also by many thanksgivings unto God". Receiving the benefit of this service "they glorify God for your proposed subjection unto the gospel of Christ and for your liberal distribution unto them and unto all men" Ver. 12. The benefit extends beyond them unto whom it is specially given, blessing others. Our vision is not capable of tracing the cause and of reaching the end of our use of the grace of God in doing good.

## III. Good will accrue to us from our doing good.

(a) Our supply of good is increased by our distribution of our gifts. "He which soweth bountifully shall reap also bountifully." Ver. 6. Grace shall abound to him. Ver. 8.

(b) By doing good we are blessed in our present life and character. "His righteousness remaineth forever." (1). The manifestation of righteousness in beneficence gives strength for its support and it shall abide as it grows strong by use; (2) the good deeds of righteousness shall abide forever. Their character and influence remain to bless the doer and though the beneficiaries

of them may forget them, they abide forever with God, and their effect does not die out in the world.

(c) Good shall come through the progress of the beneficiaries of our gifts. "By their prayer for you."

(d) In the fellowship of the spirit and of love with them who receive our gifts. "Which long after you for the exceeding grace of God in you." Our work of benevolence and charity brings us into the thought, desire, affections, meditations and prayers of many of whom we have not seen. We are one with them in all the interests of their life, as we are all united in the one great Head of the Church.

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## THE TRUE SOURCE OF THE CHURCH'S POWER.

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Rev. H. G. Henderson, D.D., of the North Mississippi Conference.

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"Not by might, nor by power, but by my spirit, saith the Lord of hosts."—Zech. 4:6.

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Fifty thousand of the Hebrew exiles had returned to Jerusalem from Babylon. They undertook to rebuild the temple destroyed by the Chaldeans. They were interrupted in their work by their enemies and the order of the Persian king. For fifteen years the work had ceased, with only the foundations of the second temple laid; but in the second year of King Darius Hystaspes' reign the Jews were encouraged to resume the long delayed work of rebuilding the temple. At the period when they were renewing their efforts to go forward with the work, Zechariah, the prophet, who had come to Jerusalem with the first body of exiles, delivers this ringing message to Zerubbabel, the prince of Judah and governor of Jerusalem: "Not by might, nor by power, but by my spirit, saith the Lord of hosts." Zerubbabel needed to be taught to rely on God. The poverty of

the people, the depressed condition of his countrymen, the gloomy forebodings of the old men who remembered the magnificence of the former temple, the taunts of enemies, the obstructions of the heathen, and other unfriendly things had a disheartening effect upon Zerubabel, and a vision and message were given him to point him to the true source of his power in the important task before him.

Our text is a bugle note.

With the martial legend, "Not by might, nor by power, but by my spirit, saith the Lord of hosts" on her banners, the Church can go forward to certain victory.

Observe

### **I. The Human Sources of Power.**

"Not by might nor by power." These words "might" and "power" stand for success from the world's viewpoint. They are the synonyms for victory with earthly leaders. In our materialistic age men emphasize wealth, force and diplomacy. The order is reliance on human skill and carnal agencies.

Glance at human power in two directions.

1 Military power. From the immemorial past men have gloried in the arts of war and sung of the triumphs of arms. Xerxes, Alexander, Caesar and Napoleon embodied the military standard; but where are their empires? Where the trophies of their might? The fruits of the sword perish. Military prowess may exploit the valor of man, but it does not equal in achievement the victories of peace. God's work is best carried on in the world in the spirit of Him who bade the belligerent disciple, "Put up thy sword." Christ came to "bring peace, not a sword." "Peace on earth" was the interlude the herald angels sang. "Peace, be still" was the lullaby with which Christ soothed the storm-stung waves of Galilee to sleep.

## 2. Ecclesiastical power.

Paradoxical as it may seem, the Church has at times unduly stressed human instrumentalities for the carrying forward of her propagandism. The crescent has supplanted the cross in the progress of the visible Church ever and anon. Mahomet resorted to the sword to propagate his tenets. The Roman Church resorted to the cruel enginery of the Inquisition to dominate the consciences of men until Luther started the Reformation revolt. The Church of England accentuated the externals in worship until Wesley arose, a modern prophet, to show the folly of forms. The Church that has any other motto than Zechariah's dictum is verily a human institution.

## II. The Divine Source of Power.

"But, by my spirit, saith the Lord of Hosts." We are told that when Antiochus Epiphanes entered the temple of Jerusalem after the capture of the city, he gazed upon the naked walls of the sacred inclosure with wonder and amazement saying, "Where are your gods?" A temple without a visible deity was to him a shrine shorn of its strength and bereft of its beauty.

What a contrast between the Syrian monarch's idea of a pagan divinity and the Christian's conception of God. A writer says:

"The god in many an idol temple is a poor creature indeed when compared with the splendid fabric in which it is worshiped; it is a shock to turn from the gorgeous workmanship of the shrine to the stained, ugly, contemptible idol. Exactly the contrary of this was true in regard to Solomon's temple. However glorious the building, it was yet an unworthy footstool of the God Whom Israel knew and worshiped. The God of Israel was the Eternal; the Creator of earth and heaven; the only wise God; the God of truth, and without iniquity, just and right; glorious in holiness, delighting in mercy, doing wonders. 'O, Lord God of Israel, there is no God like Thee in the heaven, nor in the earth; which keepest covenant, and showest mercy unto Thy servants, that walk before Thee with all their hearts'."

Zerubbabel and his fellow Jews were to rebuild the temple by divine succor. They were taught to rely on God and not trust in their own impotent strength. The divine power was the pledge of final success. Hear the optimistic promise: "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain." The giant difficulties in the way, mountainlike and formidable, shall prove baseless barriers and the peak become a plain. Hear the exultant prophecy: "He shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it." Zerubbabel was to finish the work. His hand was to push it from foundation to finial.

The prophet Zechariah had a vision of a golden candlestick which, being interpreted, inspired the fainting heart of Zerubbabel. The prophet saw a seven branched lamp, replenished with oil from two nearby olive trees. By a secret distillation the oil was borne to the bowl that crowned the golden candelabrum, and perpetually fed the flame. Just as the great golden candlestick of the tabernacle, which the prophet saw reproduced, was supplied in the vision from a mystic source, so the Church, which the lamp of the ancient vision typifies, has a hidden secret of power.

The Church never had better machinery nor more perfect organization than she has today; and if the divine dynamics will energize her agencies, she will meet every demand. The trouble is not with the machinery of the Church; Zion needs more spiritual force to quicken her activities. The golden candlestick, richly wrought, shows the divine approval of the beautiful in Church externals. This ancient lamp stand, the pattern of which God was the author, was of beaten work of solid gold and valued at thirty thousand dollars.

There is no discount on the ornamental candelabrum so long as the oil from the olive trees feed the flame. High steeples are no offense to God so long as hallowed

chimes peal forth from their towers and the pure word of God is heard at their altars. The abbey, cathedral and minster are "the world's worship in stone" and not displeasing to God if Christ walks among their candle sticks and the shekinah light shines over the mercy seat. The world knows a true church, full of power, from a guild or society devoted to forms.

The work of the Church Extension Society is to assist needy congregations in building suitable houses of worship and to stimulate the members of our wealthy Churches in their efforts to erect beautiful and commodious edifices dedicated to the service of the most high God. Upon this basis of advancing the kingdom of our Lord by providing an appropriate Church home in every community for our denomination—a Church whose outward beauty will be equaled only by its inward grace—this society makes its appeal for contributions and its plea for co-operation to our Methodist people throughout the connection.

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## DIGGING WELLS.

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**Rev. E. B. Chenoweth, of the Central Texas Conference.**

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"And he (Isaac) digged another well . . . and he said . . . now the Lord hath made room for us and we shall be fruitful in the land."—Gen. 26:22.

"Then cometh he to a city of Samaria which is called Sychar near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore being wearied with his journeying sat thus on the well. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. . . The woman saith unto Him, Art thou greater than our father Jacob which gave us the well and drank thereof himself, and his children and his cattle?"—John 4:5-12.

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The patriarchs Abraham, Isaac and Jacob are each noted in sacred history as well diggers; which fact

brings to us some interesting illustrations for our study as we consider the great subject of Church Extension.

First, it implies that they set forth to conquer and bring new fields into usefulness and fruitfulness as an abode for man and beast.

God in His wisdom and grace supplied portions of the earth's surface with springs and streams, thereby affording that requisite of nature necessary to the existence of man, without an act or expression upon his part of faith or power. But it seemed good to our Heavenly Father to leave open vast areas as a field for man in which to exorcise the spirit of conquest, and where he might be able to show his faith and prove his wisdom and love in becoming a co-laborer with God in filling the earth with life and peace, and the heavens with the melodious sounds of joy. While some men dig wells, others dig only pits; so in the digging of a well is to be found the happy blending of the labors of God and man in unison of effort to bless creation.

Again, the character of the well itself carries with it the idea of establishment; so the building of churches aids in the fulfillment of the Divine commission, they being a means for the establishment of our Lord's Kingdom, having in themselves an influence radiating throughout the bounds of their potential lives.

As the trails of the flocks lead to the watering places of the desert, so the figure or spire of the House of God leads the wandering mind to thoughts of God and destiny.

While souls may be born into God's Kingdom and spiritual life enjoyed by the hearthstone or in the solitary places, yet great satisfying and uplift comes through fellowship and service.

Christ found use for the tabernacles of Judea and Galilee so long as they were open to him. These rep-

resented a sacrifice of labor, faith and love that resulted in assembling together the multitudes of people affording to Jesus an opportunity and to the people a means of grace.

It was at Jacob's well Jesus found a pulpit and the opportunity of His earthly ministry for preaching the gospel of love and universal salvation to the hated Samaritans. And it is here that we may learn that he who builds a church, like Jacob's well, makes of himself a benefactor and becomes a co-laborer with God in the maintenance and enlargement of life's opportunities, beauties and blessings; in which he himself reaps a benefit too large for measurement and endows himself with a monument, the permanency of which depends upon the character of his labor.

With noted pride did the woman of Samaria remind our Lord of the heritage of Jacob's labors, remaining unto her day, as an evidence of his wisdom, faith and love.

So he who honors God with his substance in building up the waste places with houses dedicated to His worship leaves a testimony to the world of his wisdom and conservation. His faith is as that of one who digs a well, going forth to labor with God for the accomplishing of the unseen. His love of life in its beauty and perfection as a worshipful and worshiping creature leaving to his Lord and Master a place to minister in spiritual life and to those who thirst a place to meet the Master and find the water of which a man may drink and never thirst.



## THE BUILDING AND CARE OF PARSONAGES.

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Rev. Charles O. Jones, D.D., of the North Georgia Conference.

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"The Lord thy God hath chosen him out of all thy tribes, to stand to minister in the name of the Lord."—Deut. 18:5.

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These words were spoken by Moses in the divine commands to Israel to make proper provision for the priests and Levites. In this provision houses and cities were to be set apart for their occupancy.

Parsonages are as old as parsons, and parsons are as ancient as the first official priest or minister. The word comes from *persona*, a person, meaning that originally the parson was the person or chief man in the village. The patriarchal and Jewish priests mingled judicial with ecclesiastical functions. Of the Druids, Caesar said that in addition to religious matters "nearly all public and private quarrels came under their jurisdiction." In early English history the parson was also a justice of the peace.

The patriarchal parson must have been a Methodist preacher. He was a nomad, or in Methodist phrase an itinerant. He had no fixed home, but went from pasture to pasture. But although nomadic, he had a tent to cover his head and a sheepskin bed to lie on. Even this was preferable in pure air and freshness to some parsonages and beds we wot of in this second decade of the 20th century.

Every heathen religion furnishes a home and support to its priests. Jezebel fed 450 prophets of Baal at the royal table. The Levites had 48 cities with extensive suburbs, and of these 13 were set apart for the priests. In addition to these parsonage cities, the priests were supported by tithes, first-fruits, firstlings of the flocks, and parts of the daily sacrificial offerings. In the Romish

church priests have homes built by the contributions of the faithful. The Pope lives in the finest parsonage in the world. In all national churches a church for the people means a home for the preacher. Under Scottish law, a landed proprietor is bound to build for every minister of a rural parish a manse to which must be attached garden, cow-house and stable. In churches not established by law, as among the non-conformists of England and among all denominations in America, the ancient custom of furnishing a home for the preacher is felt to be almost an inexorable necessity.

The reasons are plain.

1. There are in the United States 164,850 men with perhaps 500,000 women and children dependent upon them, who stand in a very peculiar attitude as to the supply of their daily bread. They are not professional men; they do not steer the ships of commerce; they do not plow or reap; they follow no mechanical trade;—yet they must eat, drink, be clothed and sheltered. Every one of these 164,850 men, in entering upon his peculiar life, resigned his prospect of independence, not to say affluence. As almost every boy is beckoned to aspiring effort by the hand of Fortune, so were these men in their boyhood days. But when they entered the ministry, they shook their heads at Fortune's call, and the rejected dame in most cases has ill-treated them from that very moment. Yet, though preachers may discard fortune, they cannot discard a living.

When the Saviour told the apostles to take neither purse nor scrip, He did not tell them to leave their digestive apparatus behind, nor to dress in Adamic scantiness; He did not promise to feed them with manna and quails, nor to perpetuate their wardrobe. If He had, it would have saved many preachers and their families from want and suffering, and allowed a great many people to sing with the emphasis on the adjectives, "I'm

glad salvation's free." In calling preachers to the ministry, Christ made no changes in their anatomical structure. So it happens that usually they are healthy and long-lived; they have good appetites and fine digestions which must be gratified at their own table or somebody's else; they have bodies with cuticle no thicker than other people's, so they need clothing to protect from climatic changes; their energies are not a perpetual motion, so they must have a place of rest, four walls and a roof, where they may be sheltered from sun and dew, rain and wind. None of these things are of spontaneous supply; meal and oil do not hold out like hers of Sarepta; no longer are wild birds collecting stewards as in Elijah's time; and the preacher himself is precluded from dipping them out of the fountain of manual or professional industry. He cannot sharply compete with farmers, merchants, lawyers, doctors and statesmen. This very competition would stir rivalries which would destroy his influence as a preacher. Even if he had disposition or genius in these directions, he would have no time for secular contests. The very condition of his calling is that he shall give to the work himself, his time, thought, energy, body and soul.

'Tis not a cause of small import  
The pastor's care demands;  
But what might fill an angel's heart,  
And filled a Savior's hands.

As hitherto, so now by divine ordination, the sons of Levi have no inheritance among the tribes of Israel.

The argument is: Preachers must have a living; they cannot make it in the usual way. Where are they to get it?

Manifestly from those to whom they minister. This is a principle not only of Scripture but also of common sense. The laborer is worthy of his hire. Who goeth a warfare at any time at his own charges? The govern-

ment that sends out an army, must feed, clothe and house it. Victories depend on a full commissary, as well as on dry powder and gatling guns. The Crimean war showed as never before the necessity of well-cooked food to soldiers. If Florence Nightingale had not gone from England to organize and command the culinary and hospital departments of the allied armies, Sebastopol might not have been taken, and Greek priests might have chanted their anthems under the lofty dome of St. Sophia, and the Russian bear made his den in Moslem palaces along the beautiful shores of the Bosphorus.

It was Christian strategy when the Savior said to the Twelve, "Take nothing for your journey, neither staves nor scrip, neither bread, neither money; neither have two coats apiece. And whatsoever house ye enter into, there abide and thence depart." The Jews could not make the full tale of bricks when they had to scatter over Egyptian fields in search of straw; soldiers cannot fight when they have to forage for food; preachers cannot do the Lord's work, when they are out of house, hope and larder.

2. This obligation also appears when we remember that a preacher renounces self-support. He surrenders his right arm so far as using it to make his own subsistence; he gives up the cash value of his genius; he throws away the prospective rewards of his industry; he allies himself to the birds of the air and the beasts of the field in his expectancy of support. As birds sow not, nor reap, nor gather into barns, as cattle do not plant the grass that grows for them, so the preacher depends for his supplies upon the bounty of God in the liberality of the church. Frequently it happens that birds and oxen have fatter feasts. Raindrops and sunbeams and fruitful soil do not circumscribe God's intentions as often as human beings do. Preachers are the fathers of the church in spiritual things; they are the children of the church in temporal things. If a church

accepts one's ministry and refuses to pay for it, that church is like a father who refuses to support his child.

3. Not only does the preacher place himself in dependence on the church, but the church accepts the charge. It reaps the fruit of his labors, and by every consideration of right and justice, it should return at least a part of the value received. "If others be partakers of this power over you, are not we rather?" If any other servant who works for you, has a right to his wages, even so has the minister. Nor is the obligation affected by the popularity of the preacher, so long as his services are accepted. I may not like the way a carpenter makes my fence, but if I allow him to make it, I must pay him the price.

To come directly to the point: Where no parsonage is, it frequently happens that the parson cannot get a house for love or money, or else one dilapidated or badly located. Sometimes it takes three months of the conference year for the preacher to get settled. If no house is to be procured, the pastor must live out of the work or board around. "Board around!" What images does this mellifluous phrase suggest? You can hear this dialogue at the house of a prominent steward of Blackjack circuit. "John, I see from the 'Advocate' that conference is over, and Bro. Nehemiah Goodpastor is our next preacher. I wonder if he has much of a family?" "I don't know for sure, Mary, but Bro. Tightpurse said he heard that he had five children, the last two twins." "Sakes alive! John; where in the world will they stay?" "Mary, the Lord only knows, I don't."

About two weeks after conference, at the close of a chill November day, the pastor enters his new circuit, and as they drive along, his wife asks, "Nehemiah, do you know whether there's a good parsonage on this work or not?" He sadly answers, 'Wife, I'm afraid not.'" Driving up to Bro. Dowell's, they are welcomed,

warmed and fed. The hearts of that home are not strained but the accommodations are. John and Mary feel that it is not their duty to keep hotel for the circuit, and the preacher and his wife feel that they are intruders. At night three of the children are put in one bed, and the twins occupy the other with their parents. Hannah says, "Nehemiah, these are good people, but we can't continue to impose on them; what shall we do?" "I don't know, Hannah, but the Lord will provide." Hannah thinks of her children, and lies awake for hours, but Nehemiah's snores soon declare that he has entered the blessed land of sleep.

Several days pass. This house is looked at, but it is a pigpen; that one is better, but it is near a creek, hot-bed of malaria; another would do, but it is too far from church and school. The stewards meet and resolve that the circuit must have a parsonage, and adjourn. Bro. Goodpastor preaches, but somehow his words lack fire. Sister Goodpastor looks troubled; the children are in the way. Mrs. Findfault says to Miss Giddy Pate, "I wonder why the bishop sent that big family here for us to take care of. We wanted a nice young preacher. Bro. A. Sky Scraper would have suited us exactly"; and Miss G. Pate smiles and says, "I wish he had come, and I would have set my cap for him."

Bro. Goodpastor receives other invitations, some open-hearted, others grudging, and after a weary round and much agony of spirit, he rents a house from Bro. Tight-purse that nobody else would live in, and pays for it a large part of his cash receipts. On a certain work a parsimonious steward was opposed to a liberal support for the preacher and especially to a good parsonage. He was fond of buttressing his position with Scripture. "Take nothing for your journey                      neither have two coats apiece," was a favorite quotation. Finally, the new pastor thought that he would help him bring his premises to a just conclusion. Coming to Bro. Scrip-

tor's house and being met at the door by the host himself, he said, "Peace be to this house, Bro. Scriptor, we have come to spend the night with you." After breakfast the parson said, "I have some church work to attend to, but I will join you at dinner." On retiring the second night the host said, "Wife, what does Bro. Paul mean?" "I am sure I don't know, husband, but it's taking a great deal to feed them. If they stay much longer, we won't have many chickens left." A week passed and no signs of leaving were visible. As delicately as possible the host said, "Bro. Paul, we are glad to *have had* you and your family with us, but my wife is not strong, and if entirely convenient, I would be glad for you to seek other quarters." "I cannot, Bro. Scriptor, without disobeying my Lord." "How is that, Bro. Paul?" "Why, Bro. Scriptor, the Savior Who said, 'Take no scrip nor money,' which I believe is a favorite quotation of yours, also said in the same breath, 'Into whatsoever house ye enter, first say, "Peace be to this house;" and in the same house remain, eating and drinking such things as they give. . . . Go not from house to house' I am thus obeying the command. I find the accommodations in your large house sufficient for your family and mine; the fare is good; and if you can stand it all the time, I can until conference."

This unexpected application of Scripture was an eye-opener. Before sundown next day, a house had been rented and furnished, in which the pastor's family were comfortably domiciled. Bro. Scriptor opened a subscription for a new parsonage, was chairman of the building committee, saw that it had an ample dining-room and pantry, sent his wagons to move Bro. Paul in, and led the first donation-party, having on his shoulder a sack of flour, in his left hand a Christmas turkey, and in his right two Shanghai roosters.

What kind of a parsonage should be built? There should be a good lot, eligibly located as to health, church

and school, with room for garden and stable. On this lot grass should be sown, and flowers, fruit and shade trees planted. We should have an architect's plan and work to it. People should not put their money into a house, and then be ashamed of the house. The parsonage should average with other houses; not too fine, lest it take all the time of the preacher's wife to keep it in order, and some say, "the parson is stuck-up"; not inferior, lest the parson be humiliated, and the congregation be ashamed of his surroundings; large enough to house the family, and to have a sitting-room for the sewing society to meet and gossip in, for the young people to have a sociable, and the stewards to deliberate over finances. There should be a company room for bishop, presiding elder, visiting brother who comes to help in protracted meeting, and parson's kinsfolk; for he must be given to hospitality, and his wife must keep open house, even if she can't come to conference to have the only vacation of a long twelve months.

The parsonage should be furnished with heavy furniture, carpets, stoves, dishes, etc. Soldiers do not carry from barracks to barracks the impedimenta of a full campaign. The strength of the Methodist itinerancy can be fully developed only when every charge has a comfortable and well-furnished preacher's home.

How shall the parsonage be kept?

Here the preacher and his family are directly responsible. For the year it is their castle; no intruding step can enter, nor inquisitive eye search corners and closets without permission. Everything is turned over to them. They should keep it with more care than if it were their own. If the palings need a nail, it should be driven; if grass needs the sickle, or trees pruning, it should be done; decaying remains of ancient woodpiles should be raked and burnt; slovenly housekeepers in the town should see a model of neatness and home-comfort at



the parsonage. It should be a center of refinement and educational influence to the community. One reason why parsonages are at a discount in some quarters is because of the "rundown" way in which the preacher and his wife keep them. Weeds in the yard, boards off the fence, creaking gates, dirty backyards, glass out of windows, broken-legged chairs, unshaken carpets, general dilapidation—when a little effort, constantly put forth, would change it all. It is no wonder that sometimes we breed disgust on the parsonage question. In general, preachers and their wives are largely responsible for parsonage-building, and altogether so for parsonage-keeping.

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## TEMPORAL PROSPERITY A NECESSITY TO THE CHURCH.

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Rev. Charles O. Jones, D.D., of the North Georgia Conference.

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"I was glad when they said unto me, Let us go into the house of the Lord."—Psa. 122:1.

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The temporal prosperity of the church concretes itself in houses of worship, parsonages, educational and charitable buildings. The church is not a financial institution organized for purposes of gain. All its possessions are the gift of its members and friends. These contributors do not expect any pecuniary return on their investments, save the natural increase in values resulting from the law and order of a Christian civilization. Their returns are to come from the social, educational, ethical, and religious influences that should be developed by every church in the land.

A building erected for public worship is called God's house. The very name means that divine influences should radiate from it. One who has given his money

to build a church has a right to complain that his money has been diverted from its intended use, unless the church shall be a center of divine influence, a civilizer of the community, a place for prayer and praise where

Heaven comes down our souls to greet,  
While glory crowns the mercy seat.

The church as an institution cannot do its work in the world unless it can establish itself in permanent places, unless it shall house itself in wood or brick or stone.

The groves were God's first temples. Ere man learned  
To hew the shaft, and lay the architrave,  
And spread the roof above them,—ere he framed  
The lofty vault, to gather and roll back  
The sound of anthems; in the darkling wood,  
Amidst the cool and silence he knelt down  
And offered to the Mightiest solemn thanks  
And supplication.

Bryant gives us beautiful poetry and genuine truth in his "Forest Hymn"; but the groves are largely for the individual worshiper or camp-meetings when the sky is blue and the weather warm. Men lived first in bark and tent houses, but as soon as possible they built more solid and enduring homes. We may hold tent meetings in city or country for a few summer weeks, but for its regular work the church must have permanent houses, large in size and beautiful in architecture. While the Jews were in an unsettled state the tabernacle was a proper center of worship; but, as soon as the monarchy was established and peace reigned under Solomon, the temple was built.

1. This is necessary that the church may have headquarters for its operations, centers of assembly, places where its members may meet. If there were no such houses of worship, soon congregations would cease to assemble, and the church would either live at a poor, dying rate or perish altogether from the earth.

2. The temporal prosperity of the church as shown in its buildings is necessary to impress the world. It is a most important element of its influence upon the world. Knowledge is power, and wealth is power. In any business the capital indicates the strength of the firm. England and the United States are the strongest because the richest nations. Sanctified wealth is more influential and can do more than sanctified poverty. This is no reflection on poverty, no eulogy of riches, but the statement of fact. At an annual conference there seemed to be a disposition to undervalue a certain church in St. Louis. Bishop McTyeire, in the chair, insisted that the full value be stated. Said he: "The amount of property a church owns is sometimes a very important thing. It is, so to speak, an indication of its striking force, a sign of its capital, an expression of the faith of its members and their standing in the world." It is often asserted that the Roman Catholic church is the strongest in America, that everything is giving way before them, and that the Jesuits will finally control the government. The assertion is based almost entirely upon the public opinion of the immense wealth of that church. Their great schools and houses of worship impress the beholders in a wonderful manner. They are a great church but neither the wealthiest nor the most influential. Methodist church property in the United States is many millions more than Romanist; and Protestant denominational wealth in schools, churches and eleemosynary institutions will outvalue Roman Catholic many times over.

The money invested in church property is a tremendous amount, and it represents a tremendous influence. Suppose that infidelity had such investments for the propagation of unbelief. It would make the task of converting the nation and the world immeasurably greater. In all the land, skepticism has not had enough faith in its negations to invest in buildings as much

money as the Methodists of Atlanta or Nashville have given as an expression of their faith in Jesus of Nazareth. All this property shows that people are willing to pay for their belief, and that is the strongest proof of peaceful devotion to an idea or creed. The wealth of the church, as expressed in its buildings, gives it an influence impossible otherwise.

3. This temporal prosperity is also necessary to the growth of the church. Out of this are developed all aggressive movements, all church extension and missionary enterprises. Who can estimate the growth of Methodism under the stimulus of its Boards of Church Extension? Since 1882, when our own Board was established, 8,394 churches have been assisted at a cost of \$3,279,381.05, and 2,177 parsonages at a cost of \$400,547.04; the total value of the churches and parsonages thus helped being \$3,679,928.09. The aid of the Board of Church Extension has made possible the erection of these buildings. Where new farms are opened in new territory, where mining camps are pitched in the mountains, where health-giving springs flow out of the hills gathering the diseased, wherever there is a call and an opportunity, the church answers the one and fills the other, the Missionary Society sending a preacher wherever the Board of Church Extension builds a house.

It is not too strong to say that the advance of the church depends upon the material prosperity of its individual members and their liberality. The gospel is to be preached in all lands, but it requires much money to get it there. In his vision John saw an angel fly in the midst of heaven, having the everlasting gospel to preach to every nation and people. If the minister of the present day and the missionaries who go to distant countries were like this apocalyptic preacher, the advancement of the church would not depend upon its material resources. He was an angel and his bodily structure

had no need of food; he had solved the problem of aerial navigation, and had no transportation to pay. It is not so with the present order of messengers. They must eat and drink and pay for travel tickets. Those at home and in the regions beyond cannot hear the Word unless it is preached, and preachers cannot go unless they are sent and sustained—and this sending and sustaining is the trouble. It is this that makes the material prosperity of the church so necessary. It is this that draws sight drafts on Christian liberality. Dr. Adam Clarke preached to a large congregation on the freeness of the gospel. In glowing terms he told that “the water of life is without money and price.” After the sermon the pastor took a missionary collection. The doctor’s face fell, as he thought that the collection hurt the “without money” sermon. Relating his discomfort, his hostess with quick wit and gospel philanthropy said, “Very true, Doctor; the water of life is free, without money and price; but we must pay for pitchers to carry it in.”

A spring bubbles out at the foot of a hill. It has flowed freely since the world began. Hither come the dry and thirsty. One brings a gourd, another a bucket, a third a pitcher of glass or porcelain, or silver-chased or gold-lined; and each dips and drinks and carries away for those at home. The water costs them nothing. There it flows and makes music over the stones, and laps the grass along its banks, and ripples to the flowers that nod returning salute, and fertilizes fruit-bearing trees, and gives drink to browsing cattle, and makes all the land glad. Those that come to its basin in the cool earth, come from far over dusty streets and through tangled woods—and the vessel that each one brings costs according to its material and usefulness.

So the gospel is free. Christ offers it to all without money and price. But it cost Christ an immense sum—even His life; and it likewise costs the church to have it

preached at home and abroad; costs them not blood, but treasure and service. Jesus poured out his life for their souls, and God gives them prosperity, and in return He asks their hearts and a small proportion of their income.

4. The temporal prosperity of the church, as shown in its buildings, is necessary not only to its growth but also to its permanence. How many religious organizations that started with fine prospects have failed because of a want of temporal prosperity! How many schools and colleges have lacked permanence for the same reason! How many Christian institutions have died from lack of what one called "a real estate revival!" "The visible church must be visible to the eyes of the world. It must plant itself in the soil."

This may be shown by reference to many of our own operations. Twenty, thirty, sixty years ago, we had preaching places in school-houses, halls, and in the summer under brusharbors. There was no church-building. Spasmodic attempts were made to build, but convenient make-shifts offered temporary shelter. The church succeeded about as well as homeless people generally do. The inevitable result has been that many such congregations died. The same policy, universally adopted, would cause the church to perish from the earth within a hundred years.

God can preserve His name without material aid, but He does not choose to do so. He could have built tabernacle and temple outright but He did not. He furnished the raw material and called upon the people to manufacture it into proper shapes. As long as the temple stood, the Jewish church remained, and the Jewish nation had an existence. As long as God's people build houses of worship in His name, Christianity will be virile, aggressive, all-conquering.

When the time comes for the erection of a church or its remodeling, the entire community should be interested. Every member and citizen should contribute something. The rich should give of their abundance; the poor of their poverty; children out of their toy banks; young men of their wages; girls of their pin money. At the erection of the tabernacle, the Jewish women gave their rings, diamonds, and bracelets. For building a heathen temple, Japanese women cut off their hair, and it was twisted into ropes to drag the timbers up a hill to the chosen site.

Shall we allow even the heathen to surpass us in devotion and liberality? Let us be interested in Church Extension. Let us contribute to the annual assessments, and give to the loan funds and the annuity plan. If necessary, make sacrifices; if necessary, suffer privation. Those who give to a new church, either in their own community or through church extension, are really contributing to an endowment that shall make the church as an institution more vigorous, aggressive and permanent. They will be helping to construct temples where the true gospel shall be preached from their pulpits; where true worshipers shall sit in their pews; where children shall be taught, sinners converted, and saints edified. God bless all who thus help in the forward movements of His church, as represented in the erection of houses of worship, and give to them at last an abundant entrance into the more glorious temple of the skies—

Where the saints of all ages in harmony meet,  
Their Saviour and brethren transported to greet;  
While the anthems of rapture unceasingly roll,  
And the smile of the Lord is the feast of the soul.

## THE EDUCATIONAL VALUE OF CHURCH ARCHITECTURE.

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Rev. Charles O. Jones, D.D., of the North Georgia Conference.

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"I dwell in an house of cedar, but the ark of God dwelleth within curtains."—2 Sam. 7:2.

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David was ashamed that his house of worship was inferior to his palace. His conscience hurt him that the ark of God was enclosed in a tabernacle of cloth while he lived in a house of cedar. He, therefore, proposed to Nathan that he would undertake the erection of the grandest temple on the earth. The prophet agreed with the king, saying, "Go, do all that is in thine heart; for the Lord is with thee." They did not understand the mind of the Lord. He prohibited David from erecting the temple, since he had been a man of war from his youth, and his hands were stained with human blood; but He commended his intentions, and authorized him to gather material and treasure that his son Solomon, whose name meant "Peace," should build the most splendid structure ever erected upon the earth.

This incident, complimentary to king and prophet, suggests the educational value of church architecture.

Religion has ever inspired the noblest thoughts, emotions and achievements of men. The greatest orations, poems, paintings, sculptures, buildings and heroism of the human race, had the germ of their development, if not their full growth, in the religious idea. The vedas of the Hindoo, the sagas of the Scandinavian, the Homeric and Vergilian legends, the psalms of David, the earliest literature of all nations, revolved around religion. The noblest statue of antiquity was that of ivory and gold made by Phidias to Olympian Zeus. The most beautiful structure, save Solomon's temple, was the Parthenon, erected to the goddess Athena. The temple



of Diana at Ephesus was one of the seven wonders of the world.

The tabernacle, the first building erected for public worship by the Jews, was only a tent of cloth covered with skins, yet it was built by God's command after a divine pattern, and its cost was \$2,000,000. Solomon's temple was also erected by divine authority, and its cost has been estimated at \$200,000,000. Since the days of Christ, at different times, cathedrals have been built in His name, rivaling Jewish and heathen temples. Witness St. Sophia at Constantinople, now a mosque, built in the 6th century by Emperor Justinian; St. Peter's at Rome, whose foundations were laid in 1406; and St. Paul's at London, commenced in 1675.

It is a shame to any people when their churches are meaner than their barns, residences, stores and school-houses. The character of a church-building and the condition in which it is kept indicate not only the liberality but also the piety of the congregation. An ill-kept cemetery shows that the children have forgotten their dead; so a church going to ruins is a faithful tell-tale on its worshipers. A Methodist that keeps his barn in repair and lets his church have a dirty floor and leaky roof, thinks more of his cattle than of his God. The worshipers of Baal and Ashtoreth will condemn him in the judgment.

1. Church architecture represents an idea and expresses a sentiment. Every building erected for public worship is a sermon in wood or brick or stone, condemning the world for its sins, and preaching to all of faith in Christ, the necessity of virtue and righteousness, confidence in a future life, and adoration of the Most High. If infidelity built temples for propagating its unfaiths, and gathered congregations and Sunday Schools to listen to the preaching of its negations, Christianity would have a harder fight in its conquest of the world.

2. Church architecture cultivates the artistic instinct. Even a humble chapel in its grove-surrounded isolation, its seclusion from the rush of trade, its solemn quietude—

Such plain roofs as Piety could raise,  
And only vocal with the Maker's praise—

has a stately dignity impressive upon mind and heart, uplifting to the finer qualities of the soul. In the magnificent churches of the great city with their beautiful proportions, fretted roofs, pealing organs,

And storied windows richly dight,  
Casting a dim religious light.

are stimulated thoughts, emotions, ideals and resolutions unfelt in theaters and ballrooms, courthouses and auditoriums.

3. Church architecture promotes cleanliness and health, law and order. The coming of Sunday makes the mother think of soap and water and clean clothes for her children; makes the adult to think of bath and laundry, of sweet-smelling and well-fitting garments. Nowhere will a congregation of adults and young people be cleaner in person, more attractive in dress, and better behaved than in the church. Destroy the weekly gathering in well-kept houses of worship, and saponaceous products would fall in price, boys and girls, soiled with holiday games, would oftener tumble into bed without the usual Saturday night tubbing, and the boards of health of our cities would have greater sanitary problems and less inclination and resources to meet them with. "Cleanliness is next to godliness," but without churches and their uses, both godliness and cleanliness would go into rapid decline and final extinction.

A beautiful and well-kept church stimulates taste, refines the manners, develops love of the beautiful, and

creates respect for the highest and best things. A neatly painted fence around church or parsonage will revolutionize the appearance of every fence in sight. Church whitewash, except on the membership, will increase the sale of lime in every community not wholly given over to dirt and dilapidation.

Christianity is a civilizer. Every church house is a public building as much as the schoolhouse, the postoffice and the capitol. Our church belongs by deed to the Methodist Episcopal Church, South, but it has a larger number of owners. It belongs to the community; it belongs to the state; it belongs to Christianity. Every Christian, every citizen, whether believer or skeptic, should take pride in everything that tends to the advancement of the public interests and the glory of God.

4. Church architecture affords opportunity for the exercise of a liberal spirit. It cultivates benevolent tendencies. There is a grace in giving to proper purposes with good intentions. The Scriptures do not prohibit riches; but only the laying up of treasure on earth, the hoarding of accumulations. Christ tells us to make to ourselves friends of the Mammon of unrighteousness, that when we fail they may receive us into everlasting habitations. This means that we are helped to heaven by spending money here in the name of God, for the advancement of His kingdom.

In parsimonious hoarding we miss rare pleasures. There is a luxury in giving and a reflex benediction. Some of the happiest and best people have a settled rule to give one-tenth of income. As a boy, Spurgeon adopted the law of tithes. So pleased was he with its practice, so happy was he in its performance, that he never thought of depriving himself of that greatest of all pleasures, the happiness of doing good. Never was there a happier or more useful man than John Wesley, and none ever gave a larger proportion of income.

We fail in duty and deprive ourselves of much gratification when we refuse to return to God a portion of that which he has bestowed upon us. I will not say that a stingy church member is not worth saving, since Christ died for him; but I do say that he falls far short of his duty, and is ungrateful to that Benefactor Who did so much for him. George I. Seney gave \$250,000 to Emory and Wesleyan Colleges. Visiting Emory College after he had failed in business, he looked upon the plant made possible by his generosity and upon the noble youths assembled there under the aegis of the Church, and said: "At least that portion of my estate is safely invested." Let us embrace every opportunity of doing and receiving good by contributing to the glorious cause of the erection of churches.

5. Church architecture gives one a sense of self-respect, provided he has contributed towards it. It makes him a partner in proprietorship. Owning a small cottage adds greatly to one's self-respect and the respect of one's neighbors. To be able to say of the house you live in, "It's mine" gives you a dignity before the community worth much more than the value of the house on the books of the tax assessor. The tenant cannot hold his head quite so high as the owner.

If you have put out your money in the church, you have an interest in it impossible otherwise. A newsboy, clean of face and of clothes, was walking rapidly on Sunday morning, and to him another newsboy said, "Where are you going so fast?" "To my church," was the answer proudly given. "To your church?" sneered newsie; "When did you buy a church?" "I didn't buy it," was the reply, "but I helped to build it; and so it is my church." Where your treasure is, there your heart is also.

## OBJECTIONS TO BUILDING CHURCHES ANSWERED.

Rev. Charles O. Jones, D.D., of the North Georgia Conference.

"I have hallowed this house which thou hast built, to put my name there forever; and mine eyes and mine heart shall be there perpetually."—1 Kings 9:3.

Thus spoke the Lord to Solomon at the dedication of the temple. This divine commendation should be a sufficient argument to any devout mind for the erection of churches. It should warrant contributions for church-building even from undevout people who believe that God is, and that Christianity promotes the best interests of the individual and community. Yet there are some who resent the charge of skepticism but who criticise the large investments in church property, asserting that much of the money thus spent, could be put to better use, or employed in alleviating the miseries of the poor.

Not every one knows the value of church property in the United States. The census of 1906 gives the number and value of the churches of the eight largest denominations.

	No. Churches	Value
Congregationalist.	5,792	\$63,240,305
Episcopalian.	6,922	125,040,498
Disciples. . .	9,040	29,995,316
Lutherans. .	11,194	74,826,389
Presbyterians.	15,311	150,189,446
Baptists.	50,092	139,842,656
Methodists. . . .	59,990	229,450,996
Roman Catholics . . .	11,881	292,638,787

(This shows for the Roman Catholics since 1890 an increase of values by \$175,000,000. As the increase in number of churches since 1890 is only 3,097, and the census states that the average value is \$28,431, either the present estimate for the Roman Catholics is too large by

nearly \$100,000,000, or the census of 1890 was too small by a large amount.)

In the United States are 164,850 clergymen, 199,831 churches with a seating capacity of 58,536,830, valued at \$1,257,575,867, of which the Protestant church value is \$935,942,578.

This is an immense sum. Yet it represents an idea. It is the embodiment in wood, brick, and stone of a sentiment. It proves self-sacrificing devotion to the religious principle.

Some of this money has been given without much thought; some to gratify denominational pride; but most as an expression of love to God and for the advancement of the kingdom of our Lord and Savior Jesus Christ. When infidels contribute as liberally as Christians for the propagation of their beliefs, we shall have more confidence in the sincerity of their skepticism. A man is in dead earnest when he pays as he prays.

Infidelity looks with envious eyes on this magnificent investment of the church. It proposes several objections.

1 It asserts that all this is idle capital. It could be put to better use. Stores are used six days in the week, schoolhouses five days, railroads every day, bankstock and other investments are busy in earning dividends. Churches are used only a few hours or days in the week. This billion dollars, locked up in these structures, are often like the talent hid in the napkin. What a splendid benefaction these dollars would be if, like the Master, they "went about doing good!"

To this it may be answered: This is a taking objection to the thoughtless, although most of the critics give very little to this large sum of money, and generally keep to themselves most of the good their own money does. Every man has a right to use his money as he pleases in every honorable way. If a Christian or

an unbeliever desires to contribute toward the erection of a church, none may forbid. This investment returns no dividend like bankstock, but who shall deny its return in beneficent influences upon every department of trade and civilization?

It is said that trade follows the flag. The church often precedes the flag. In our own land the Methodist itinerant pioneer has gone ahead of the soldier. Churches have been erected before fortifications. An English statesman said, "The schoolmaster is abroad in the land! And I trust more to him, armed with his primer, than to the soldier in full military array, for upholding and extending the liberties of his country." This may be said even more emphatically of the ministry, as representatives of the church. Christianity builds schoolhouses as well as churchhouses. The church has ever been a pioneer in philanthropic enterprises. The world owes more to the church for purely material benefactions than it willingly acknowledges or can ever pay. Morality cannot be figured on the blackboard of the stock exchange. Spiritual forces cannot be measured by the yardstick. The same persons who hiss at the expenditure of \$50,000 in a church, hurrah at a painting which costs \$100,000, and clap their hands at a baseball park which represents half a million.

2. Again it is objected: All this property escapes taxation, and thus government is defrauded of legitimate revenue, and individuals are forced to pay an unjust part of the public expense. A few state legislatures have listened to this objection, and have levied taxes on church property as on saloons and breweries, banks and stores.

The answer to this is simple and should be convincing to any unprejudiced mind. The principle of taxation is that the citizen receives a larger benefit from the state than he confers, and he must pay the difference, or as

much as necessary, to the state. The community protects his person and property, guards him from violence and fire, furnishes him sewers, streets, and other public utilities. All these necessities of community life are costly, and the individual must contribute his proportion of the general cost. As he makes his living and obtains profit from his investments under the protection of the state, he should be willing to pay for such opportunity and protection that come only from the organization of individuals into community and states.

If churches were material investments, every contributor expecting a financial return, they should be taxed. But they are not material investments. No one can classify them as money-making institutions. They are the purest form of beneficence ever devised for the uplifting of the race and the safeguarding of the community, and therefore should be exempt from taxation by the higher law of equivalents. They confer larger benefits upon the state than they receive. Indeed, if the liberality of Christians were not adequate to the erection of churches, it would pay the state to meet the crisis, and provide for the deficiency. This is the explanation of state churches in England, Germany and elsewhere.

The church, to speak broadly, is a police institution, a preserver of the peace, a torch-bearer of civilization. The best cure of lawlessness in a new country is to build churches and hold revivals. A rousing Methodist hymn is an antidote to ruffianism. The Bible unloads the revolver, and gives marching orders to the bully. Burke said: "We know, and, what is better, we feel inwardly, that religion is the basis of civil society, and the source of all good and of all comfort."

3. A third objection is: Too much money is put into churches; many of them are too fine; they minister to ungodly pride; the poor are kept away.



It may be answered: The poor have no right to make a solitary exception against the church. No doubt rented pews, fine dressing, lack of sociability, social distinctions, the putting on of airs, deter many worthy people from the house of God. Yet in the ordinary affairs of life, inequality in temporal condition does not prevent any from asserting their rights or doing their duty. At the public schools, in street cars and trains, on election days, and in business transactions, men, women and children live, play, work, and associate together. No one has the right to apply a social rule to the church that fits nowhere else. The poor owe more to Christianity than they can ever pay; and so do the rich.

The Scriptures warrant the assertion that houses dedicated to the service of God should not be inferior in size, cost and beauty to the general average of buildings used for secular purposes. The Israelites dwelt in tents, but God manifested His presence in the tabernacle, erected after a divine plan and of the finest materials. When the temple was built, architecture exhausted her genius, liberality her riches, and construction her skill. The utensils of tabernacle and temple were of gold. Their cost exceeds that of similar structures of the same size. David used the argument that a house where God was to dwell should not be inferior to a house occupied by the greatest king, saying to Nathan, "See, now, I dwell in an house of cedar, but the ark of God dwelleth within curtains." Even the heathen respond to this sentiment, some of their temples being called the wonders of the world. Shall idolators go before Christians in liberality and in the concrete expression of their faith in houses of worship?

4. A special objection is sometimes urged against organized church extension. It is said: Admitting the need and beneficence of church houses, let every community build its own. If people are not thus willing to

build, let them do without. Why force a church on them? They would not appreciate it. Let them worship in tent or hall, until they are able and willing to do better.

This objection is rather heartless, and can be easily answered.

(1) A community can scarcely be found in the world unwilling to accept financial help in the erection of a church.

(2) Numberless new communities are totally unable, however willing, to give the full amount of money necessary to erect an adequate house of worship. They are able and anxious to do all they can, and church extension money, added to their own gifts, will generally build the needed church.

(3) A community may be so absorbed in pioneer labors, building homes and clearing fields, that they are neglectful of their religious obligations. In such cases a church extension gift awakens and stimulates the church-building desire to a remarkable extent. Many instances can be mentioned where a gift of only \$200 has built a house costing \$1,000, which otherwise would never have been started.

(4) There are other sections, especially in the slums of cities, where the people do not care for a church. In this case, the interest of the community demands a mission chapel. A sick child must take medicine. Those in city or country dying of the malady of sin must have the great Physician and His remedies of salvation brought to them.

(5) Individual contributions are not equal to these demands. They are spasmodic, uncertain, and often ill-directed. The best way to meet this great need is only through organized effort. This effort can be put forth, as experience shows, only under the authority

and by the direction of the church. To perform this part of its work, church extension boards have been formed. Their remarkable success completely justifies their existence.

Our own Board, organized in 1882, has collected within its 30 years for churches and parsonages, \$4,098,219.38; developed loan funds amounting to \$435,164.50; and assisted in the erection of 8,394 churches and 2,177 parsonages. Every one of these churches has been a center of religious and social influence where souls have been saved and the community uplifted. Only eternity can measure the good that has thus been done. Their combined worshipers would make an army. Their songs of praise would be louder than Niagara. Their volume of prayer has brought down from heaven innumerable blessings. Even their contributions, flowing back into the church treasury, are vastly more than the sums originally given to them.

Devout people, without dependent heirs, who wish to perpetuate their names and influence, cannot be surer of a certain life-long income than investing their property in Church Extension Annuities. All the property of the church and the annual collections insure such investments. Then, lovers of the church should bequeath whatever amounts they think right to found loan funds, which with the annual interest added to the original gift will continue a perennial fountain of usefulness and a perpetual memorial of giver and gift. So, also, the contributors in churches should be more liberal in their annual gifts, as the needs of the Board are imperative, and the demands more than can be met except by enlarged liberality of every member of the church.

## WHY SHOULD WE SUPPORT THE CHURCH EXTENSION BOARD?

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Rev. L. D. Lowe, of the Florida Conference.

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I. Because it is a connectional enterprise. The most characteristic feature of our church polity is connectionalism. The strength of the whole church may be concentrated on weak churches and enable them to live till they have developed sufficient strength for independent life. It is similar to the mother aiding a child till he is strong enough to walk alone. "In unity there is strength." Methodism could not have advanced so rapidly in material and spiritual affairs apart from her connectional polity. Two well established churches can give more aid to a weak church than one can. We have 16,477 congregations worshipping in their own houses. What an immense power they might wield were they working together for one end.

Duty demands it. Every member of our church has taken a vow to support her institutions. No institution of the church has been more serviceable than the Board of Church Extension.

God's honor dictates it. One way of honoring God on earth is by building suitable houses for His worship. The Hebrew spared no pains in making plans and securing material for a temple in which to worship Jehovah. Their resources were taxed heavily in supplying the costliest furnishings for the temple. They were taught to offer only the best things to God. We might well learn from them a valuable lesson in building houses of worship. We dishonor God when we refuse to build a church in keeping with other buildings in the community. Our churches should compare well with school buildings, courthouses, public libraries, etc.

II. Because the Board has served well our church. (Here use the wall charts to show the number of churches aided.)

The Board has made it possible for many congregations to build. It is an inspiration to a congregation to own its own house of worship. Little interest is taken in a rented or borrowed building. No church is a fixture in a community till they own their own building. Congregations gain much in self-respect when they can say, "This is our church."

The Board helps to build better churches. Some congregations are able to build but with a loan on easy terms they are enabled to erect a much better and more convenient house of worship. "The apparel oft proclaims the man." So we might truly say the church building oft proclaims the congregation. Everybody sees the building. Men who never go inside the church, visitors who are sight-seeing, newcomers who are debating what church to attend, all see the building and form an opinion of the congregation from it. A splendid house will attract people who otherwise might ignore the church entirely. Some may come to admire and stay to worship.

The building constitutes the basis of the popular estimate of a congregation's worth and standing in a community.

It is fitting for us to build a house for divine worship in keeping with our dwellings. During these years of prosperity throughout our land people are building large and expensive residences. Our Methodist people are living in some of the best houses in their communities. We should show as much pride in building a good church as in building a good dwelling.

Some churches can build an auditorium but have not the means to build a Sunday School room. The modern

Sunday School can't be properly conducted without a building planned to meet its needs. What would we think of a public school that had only one big room for all the teachers and grades? Little could be accomplished without separate rooms for the grades. The same may be said of the Sunday School. (Here speak of the birthday loan fund.)

III. Because the Board has given local aid, speak of the help your own church received, if any, and use that fact as an argument for contributing to the help of others. Gratitude dictates it.

IV Because it cultivates a Christian principle. "Bear ye one another's burdens." A congregation is in danger of becoming selfish just as much as an individual is. We need to help other churches for our own sakes. We must cultivate the spirit of unselfishness lest we fail to acquire that most admirable of Christian graces. Christ loved the church and gave Himself for it. We have in Him an ever inspiring example. He came not to be ministered unto but to minister and to give Himself. Our churches are among the most conspicuous evidences of our faith, loyalty and devotion to Him.

## THE THREE-FOLD IDEA OF THE CHURCH.

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Rev. R. L. Russell, D.D., of the St. Louis Conference.

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“And David said to Solomon his son, Be strong and of good courage, and do it; fear not, nor be dismayed; for the Lord God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord.”—1 Chron. 28:20.

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David's conception of a house for divine worship was one of magnificence. To him, God was a great God and a great God was worthy of a great temple. He thus set to work to build a church for the whole nation. A great nation and great leaders recognize the rights of Jehovah. Weak men deny God. Good and strong men give God the best. Extravagant love is the only kind of love that commands respect. The cold and calculating zeal of Christians never produces results. All God-loving men desire a house where the people may be called to worship God—and they must have it; cannot command a following for Christ without it. The church at large recognizes this and it is trying to help weak and new congregations to build churches. We are living in great times. Our fathers longed to see the day that is ours. We never had greater opportunities to magnify the church and we are coming slowly to recognize our powers as a church and are beginning to magnify our agencies for advancing the Kingdom.

When we consider the purpose of our Board of Church Extension and what it has accomplished in the few years of its existence, we are surprised that we have given it so little support. During the thirty years of its history it has collected and donated \$2,429,142.76 and loaned \$1,250,785.33. Our assessment this year is only 14 cents per member. We blush to mention so small a sum when we consider the value of the church.

What we need to do at once is to build up a great Loan Fund of \$1,000,000. It is not \$450,000 at present and yet, last year the interest earned on this Loan Fund was more than \$13,000, or \$156,202 from the beginning.

When we determine the relation and value of the Church to its community all question as to its place in our affections and plans cease, and we should welcome and foster any institution that has, as its sole aim, to aid us in the building of churches. The church building should become the center of its community and will so be, if we give it the rightful rule. It tends to better all social conditions and gives tone to the morals of the people. It has a tendency to improve the physical appearance of the people also.

### **I. What are the Motives For a Church Building Anyway?**

First, It has a restraining power. Consider what the best of us would be without the church.

Second, It has an elevating influence. It gives a lift to all that is good.

Third, The Church takes the lead in all civic reform and fosters all school improvements and all benevolent enterprises.

Fourth, It affords a splendid meeting place. We used to talk about the Meeting House. The word church was seldom used. We believe in the "open policy" for the church. Many of our churches are places of mourning rather than places of joy.

Fifth, The Church is a place where glad souls meet to unitedly worship and give thanks to a common Father.

Sixth, Not only so, but it is also a place where hungry and anxious despairing hearts are invited to commune with God in prayer.



Seventh, Furthermore, every Church building is a recognition of God. The standing church is a standing fact that there are still a people on earth who believe in Him. Every Church building is an open rebuke to unbelief and a mighty call to faith in God.

## **II. The Message of The Church.**

From all we hear from some services one wonders if the Church has any message today to the world. Some would have us believe that the Church has lost its power. Is that true? Have the people lost their regard and reverence for the Church? The house built and maintained by good and religious people still has a message of life to a dying world, viz., Christ. None other have we. We need no other. He is a cure for all its sins, ills, sorrows and trials. Every building erected in His name, therefore, has

1. A message of hope to despairing men.
2. A message of forgiveness to sinning men.
3. A message of service to saved men.
4. A message from heaven for us all.

## **III. The Privileges of The Church.**

Our vision of the motives of the Church has been altogether too small and we have had a poor conception of what the Church is saying and would have us say to the world. This may be caused by the fact that we have no profound convictions as to the immortal value of the church, and no appreciation of its privileges. Its privileges may be summed up as follows:

1. Every church is an opportunity to express appreciation for God's provision and protection. This is a distinct privilege to all who love God.
2. The Church affords a right place for the use of your gifts and talents. Inasmuch as every good cause is

the cause of God, the Church fosters every enterprise or institution that looks to the uplift of humanity in any sphere of life. So that the social worker, political reformer, good health and long life advocate, as well as the religious teacher and preacher, find an open field in the Church for the use of their powers against the wrongs to human life as they see them.

3. Not only so but the Church affords us fellowship and partnership with the best people of the world.

4. It invites us to the privileges of repentance, confession of sin and also to become partakers of the divine Nature and to seek with others our home in heaven. The Church affords motives big enough to float the greatest life, a message which angels would like to tell and privileges enough to satisfy any life. Let us strive to support the cause that supports us.

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## USES OF THE CHURCH BUILDING.

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Rev. Fielding Marvin, D.D., of the Missouri Conference.

“God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands.”—Acts 17:24.

“God dwelleth not in temples made with hands,” said Paul on Mars hill.

In speaking to the Athenians he gave expression to the same thought that Jesus uttered in His interview with the woman of Samaria; not that God will not hear men in earthly temples, but that true worship is spiritual and man may worship anywhere. Not to temples, either in Athens or Jerusalem, is the Father confined. The old idea of the temple and the priesthood with their elaborate ceremonial is done away in the great freedom Christ gives to men. Nevertheless the Savior honored

the house of God and honors the church where devout worshipers assemble still.

The great principles embodied in the gospel are unchangeable; the methods by which they are to be propagated are flexible. Following the example of Christ, Paul suited his methods to his surroundings.

The church building should be more than the place of preaching and of devotional worship; above all things, it should be that but there are other uses also for which the building is needed. It is the base of supply for the army of the Lord, the place of equipment of all the forces that are to be used in conquering the world for Christ. Preaching, teaching, worshiping, planning, enterprising, these are all matters necessary in the great scheme of redemption. The church building is, in truth, the house of God and should be so planned as to answer all the demands of a full and loyal service.

### **1st. Preaching.**

The gospel is to be preached. It is to go forth from human lips; it is to fall on the ear of the people by means of the human voice. To this end the church auditorium should be constructed with the greatest care. How often it has been a disappointment and a failure. Constructed with no regard to the laws of acoustics it becomes, often, a perpetual torture to speaker and hearer and a constant menace to the religion of both. In intelligent hands, these blunders may be obviated and we may rely on our Church Extension Board to furnish adequate plans on this point.

### **2nd. Teaching the Word.**

“And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently to thy children.” Not only to the pulpit and to the home are we to look for instruction, but more and more is the Church coming to recognize the importance of the Sunday School. It is a pity that so much capital

has been tied up in church edifices, some of them very costly too, with no sufficient provision for this urgent need. In some cases it is impossible to rebuild, and in many instances a rearranging or remodeling is hopeless. But we are coming into better times. A joy, indeed, it is to see so many new churches with every arrangement complete for properly conducting the work of the Sunday School.

### **3rd. Social Meetings.**

The social meetings of an organization, to deliberate and plan for its interests, are a necessity and ought to receive due consideration in the building of a church.

Any gathering whose object is to promote the interests of Christ's kingdom really partakes of the nature of worship for its motive lies in a spirit of loyalty and devotion to Him; any sincere work for God is worship. The social meetings tend to suppress the sensual and sordid in us, and to exalt the spiritual; they deepen the sense of Christian brotherhood, enlarge the sympathies of the Church, awaken her enthusiasm, strengthen her faith, brighten her hope and bind together God's people in love. Energies so often dissipated in a round of worldly frivolities are conserved and expended for the salvation of men.

The Church is recognizing the necessity of husbanding all her resources: of developing the various possibilities of the young life under her care, of putting to use the hitherto unused intellect and energy of her laymen, of giving better opportunity for a larger service on the part of her earnest and devoted women, of providing for a more intelligent care and instruction of children.

The church building must be such that it can accommodate the various needs of its many sided work.

Invaluable is the service of the Board of Church Extension in outfitting the Church with properly constructed buildings.

## BIBLE TEXTS FOR CHURCH BUILDERS.

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Rev. H. P. Hamill, D.D., of the Baltimore Conference.

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1 Kings 9:3—"I have hallowed this house which thou hast built."

1 Kings 8:43—"This house which I have builded, is called by Thy name."

1 Kings 8:57—"The Lord our God be with us, as He was with our fathers."

1 Kings 8:18—"And the Lord said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart."

1 Kings 18:30—"And Elijah said unto all the people. Come near unto me. And all the people came near unto him and he repaired the altar of the Lord that was broken down."

Nehemiah 2:20—"The God of heaven He will prosper us; therefore we, His servants will arise and build."

Ezra 3:3—"And they set the altar upon his bases."

(A good text for preaching on the good old ways of our fathers.)

Ezra 3:4—"And all the people shouted with a great shout because the foundation of the house of the Lord was laid."

2 Chron. 31:21—"And in every work that he began in the service of the house of God and in the law and in the covenants, to seek his God, he did it with all his heart and prospered."

Isaiah 53:11—"He shall see of the travail of his soul and shall be satisfied."

Psalms 122—"I was glad when they said unto me, Let us go into the house of the Lord."

Psalms 119:130—"The entrance of Thy Word giveth light."

## THE HOUSE OF GOD THE CHURCH OF GOD.

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Rev. J. A. Wailes, D.D., of the Pacific Conference.

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"The House of God which is the Church of the living God, the pillar and ground of the truth."—1 Tim. 3:15.

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1st. This *primarily* refers, not to the *building*, but to *Christians*. Christian humanity is the real house of God. The Church of the living God is in human lives. The pillar and ground of the truth is Christ in the heart. The Church of the living God must be incarnated. This is as true of the Church as it was of Christ. Spiritual Christianity must express itself materially. So the Church needs to be incarnated in a building.

2nd. Truth, to reach men, must have a material form. That was the meaning of the tabernacle and Jewish ceremonies. The temple was the tabernacle advancing to permanency. That is the meaning of baptism and the Eucharist. All are but *scaffolding*, but necessary to the building. Every advance was a step toward greater permanency. "I saw no temple therein" is only true of *completed* Christianity.

3rd. The church building is an incarnation of the Church. It should adequately express the Spiritual life within. It must be a growing house, adequate to a growing life. Not to build a church house is like faith without works. It must be, in its sphere, the pillar and ground of the truth. Against it the gates of hell must not prevail. The purpose of Christ must be known and executed from it.

4th. The church house should express the life of the Church. It should be adequate in form, size, utility, beauty and in worth. The world will gauge the spiritual force of the Church by its house. In large measure it will be the real expression of its life. A century old

plan will express only century old ideas. The house must keep pace with the growing life of Christianity.

5th. The Church must not only be *housed*, but *adequately* housed. Proper facilities for the work of today must be provided. The old four wall church must be a thing of the past. The advance of the Church on all lines must be prepared for. The League and the Sunday School must have a proper place. "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: Spare not, lengthen thy cords and strengthen thy stakes." Isa. 54:2.

6th. The Church is the base of supply for the future. The house of God becomes the Church of the living God. In it the forces can be gathered and trained for a forward move. Out of its doors will issue the streams of life and power. All life will be conserved and directed from that house.

7th. The Church is thus the pillar and ground of the truth. The greatest of forces abide there and grow within its walls. The church house is a great fort for offensive and defensive warfare. As the Church is wise, she will plant these forts. They shelter and augment our forces, gathering all good about them.

8th. Without a house, the Church disintegrates and decays. Teaching, so essential to permanent success, must have a house. Evangelism may be carried on without a house. But the after training that makes it *permanent*, must have a house.

9th. We must not only build for *ourselves*, but for *others*. Church building must keep pace with missionary work. This is true whether in our own or in other lands. The church house must follow the Evangelist. It is useless to send a missionary and not build a house. He must have the house to make his work permanent. Missions and Church Extension must go together.

10th. Every dollar put in Church Extension is a permanent investment. The church house is the home of Christian training. There character is formed that expresses the life of Christ. It is not ephemeral, but enduring in its results. As Wesley's success and Whitfield's failure lay in organization and the lack of it, so the Church with a house succeeds and without it fails.

11th. Church Extension has made possible greater things. Hundreds invested, have returned hundreds of thousands. A few dollars invested by the Society yield tremendous returns. The number of churches helped, the amount invested, and the value of the properties thus secured to the Church, prove this to be true. Whether by loan or donation, the results are truly great.

12th. Let us keep before us the power of the house of God. We must not lose sight of our personal responsibility. Our money may help build this pillar and ground of the truth. If we love God, man and the Church, let us rise up and build. If we go into all the world and disciple the nations, let us have the house where we can teach them all things whatsoever He commands. And, lo, He will be with us alway—even unto the end of the world.



## BETHEL—THE HOUSE OF GOD.

Rev. Marvin T. Haw, of the St. Louis Conference.

“And God said to Jacob, Arise, go up to Bethel and dwell there.”—  
Gen. 35:1.

Jacob was in danger from the offended tribes among whom he sojourned and God commanded him to go to Bethel.

Bethel was the place where Jacob saw the angels descending and ascending when he was going away from the anger of Esau. He called it “the house of God,” the vestibule of Heaven, and now God is sending him back to the place of vision. Other places were as safe, if remoteness was to be considered, but, because of its history, God returns Jacob to the place for a larger benefit.

Consider the advantages of Bethel.

1 It was a place of memory (see verse 7). It is good to come again to the places of sacred memories. The home, place of childhood, the graves of your loved ones, do these not stir afresh the best things within you?

2. It was a place of vows (28th chapter, verses 20-22). Vows must be remembered and sacredly kept. The strongest vows men make are made in the house of God.

3. It was a place of self and social revelation and resulted in cleaner life for his entire household (Chapter 35, verses 2 and 4). The Church makes us conscious of our shortcomings. It performs an office not otherwise performed.

4. It was a place of sorrow. Note the death of his mother's nurse (verse 8). When the much loved old nurse went away to Heaven, she quit Jacob's caravan at the place where Heaven's ladder was let down and he must be thinking of the angels that descended and

ascended. Blessed is the man who can say goodbye to his dear ones in the place made light by the open window of Heaven.

5. It again proved to be the place of God's manifestation and promise (verses 9:15). It has been given to God's people to multiply these sacred places. To shut in from the world chosen places which become sacred and potent with all that made Bethel a power in this man's life. By self-denial and consecration Bethels multiply and the points of contact between earth and heaven are increased. It is a standing miracle that God should make holy the places chosen by men and dedicated to Him. But He does and they show forth the very results here shown in Jacob and his family. To open up new vestibules of heaven and multiply their number in a sin cursed world, is not this a divine work?

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## SOME MEANINGS OF A CHURCH EDIFICE.

Rev. John McCarthy, D.D., of the St. Louis Conference.

"Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following."—Psa. 48:12-13.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."—I Thess. 5:23.

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The discoveries of science are even to be anticipated in the wonderful oracles of the Book: "May your spirit and soul and body be preserved blameless until the coming of the Lord Jesus Christ." The first half of this verse, "The very God of peace sanctify you wholly" shows that in the mind of the Apostle the body of the Christian, as well as the soul and the spirit, was subject to the reconstructive work of the Holy Ghost. A Christian seer, for the needs of this age, the greatest since the

Apostles, wrote in the Nineteenth Century: "Soul helps not body more than body helps soul." Christian trust has lifted the soul of man out of the dust; out of the disrepute cast upon it in the age long practice of heathenism. It will be well if in the Twentieth Century Christian truth shall lift the reproach from the body of man.

For instance, there is an exercise purely bodily and sensuous, in which the saint needs not fear to give himself over to the play of the senses and the emotions; the exercise is purely physical and sensuous, though the effect is consummately and triumphantly spiritual—that exercise is singing the praises of God. All Christian history is witness to the spiritual utility of song. Poultney Bigelow, in his "History of the German Struggle for Liberty," shows that the German Empire of today is pillared on song. All that Bismarck did in 1871 was build a wall of steel about a sentiment centuries old—a sentiment called from the grave and made into a masterful purpose by the magic of song. We know as much about the book of Acts in 1912 as Columbus knew about America; the intellectual energy of the Apostolic church had made the prophecies familiar as household words; the age of the Acts is still the high water mark of purposeful power in the Church. It is the high water mark also of song. Let none have the temerity to dispute this statement till he has pondered the number and significance of references to song in the New Testament. In song, temptations dissolve, trouble takes wing; into the soul of the singer (who needs only to think he is in tune) as through an open door, come the assured reality of heaven, the assured temporality of things, the assured sufficiency of love, the assured communing of the redeemed, the assured fellowship of God. Our dumbness, shamefacedness, fear and perverse wilfulness in the matter of song, chronic in the world, is ruinous to the Church. In Methodism it is a sign of relapse, a fallenness from

which may the power of God soon lift our people. Read Psalms 148-149-150 and see if song is intended to be a variety in the entertainment a church is to offer to people who think they worship, but merely seek entertainment. The body and the senses are not of the devil, but men's employment of them has been.

We have another instance of the spiritual service of the body to the soul in the uses of a church house. The building shelters a congregation; but the mere material texture of the house of God may itself be a gospel preached home to the soul of man through his eye. The power of that appeal will be in proportion to the love and liberality of its builders manifest in the structure; stately and seemly; rich as the means of the people will allow. The church should be the best building in the city and should be built anew when the city is built anew as so often in America; but never so lavishly as to make the church unduly dependent upon rich givers. The church should be indicative in size, plan and dignity of the service it expects to perform for the people in choir, Sunday School, class room, parlor, auditorium, kitchen. As song lifts to heaven employing the nerves which respond to tune, and the organs which produce it, so the church lifts to heaven by its employment of the eye. Only angels or the redeemed should perform any office for the church as pastor, singer or architect. It seems to please God to exact these services from us, doubtless that by the task we may be lifted; for the architect must convey the use of the church through the eye and also its symbolism. Its material should symbolize the enduringness of God; its pinnacles the heights of holiness; its finials the supremacy of the cross; its light the presence of the Spirit; its pulpit the redeemableness of man; its altar bench the power of the gospel and the victories of grace; its rooms and departments the manifoldness of its ministry. As we walk about Zion to mark her bulwarks and tell her towers these are the story

the purposeful love of the builders of the temple visible, and the temple spiritual enshrined by it, ought to tell. A spot of earth made new and glad, ready for the new heaven to descend and saying—singing—out of a thousand-throated multitude and out of the thousand, thousand voices of its symbolism, "*Even so Lord Jesus Come Quickly.*" Amen.

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## TEMPLE BUILDERS.

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Rev. Murray D. Mitchell, D.D., of the Baltimore Conference.

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(Substance of an address delivered at the laying of the corner stone of the Harrisonburg, Va., Church, Sept. 1, 1911.)

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"And this stone which I have set for a pillar shall be God's house."—  
Gen. 28:22.

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There was a prevailing sentiment among ancient peoples that God curtained Himself somewhere behind the face of Nature; that He dwelt in the limitless realms of space and that the vast expanse of dome and stars were somehow but the drapery of His temple. The universe was regarded as the habitation of the Deity. With this eloquent feeling subduing and awing them the seers of olden times erected altars upon the hills and high places in order that they might be above the din and strife of common existence and beside these altars they rendered grateful worship to the God of tradition.

There is a superlative pathos in this first service of our fathers which makes the rise of religious history to read like a heavenly romance. No man with a spark of spiritual fervor in his heart can possibly read the pages of the Pentateuch without experiencing a mighty thrill upon his heart, because the glowing pages are dominant with a conquest for God.

Such was the conception of God's beauty and power among these early peoples that they could not imagine that God would dwell in houses made with hands. Abel, Noah and Abram built altars, but none of them spoke of a house of God.

The event which took place upon the open rocky road that led from Canaan toward the Mesopotamian desert, and which called forth the words of the text from the lips of Jacob, marks the beginning of a new era in the history of religion. It was given to this man who experienced many a heart vicissitude, to erect a monument to God in commemoration of the angelic ladder, which became the precursor of every temple built in after ages by a worshipful race to the glory of the invisible and infinite God.

When Jacob had anointed the stone which he set up, he said: "This shall be God's house." This saying of his made the sons of Israel the pioneer temple builders of the world, and they have made all men believe that the true God will dwell in houses made with hands. A strange fact is that the first mention of a house of God was made by an outcast, and, it was by his hands that the stones were set up, and it was by his lips that the first dedicatory prayer was offered. Abel, Noah and Abram, were saints, heroes, patriarchs unspotted by the sins which marred the life of Jacob. But Jacob was a man who battled daily with the stubborn forces of the world; he was a plain man dwelling in tents; he was in constant need of restraint, encouragement, correction and forgiveness. The house of God was a necessity to him. His great forbears could build a temporary altar and pass on, but Jacob was not as were they, and this leads us to the thought that the Church is for the common people; for those who see tragedy in the way of life; it is for the conversion of the multitudes and for the salvation of society. This became apparent in the course of time when God spake out of the cloud to Moses con-

cerning the erection of the Tabernacle, and later gave specific direction concerning the Temple in Jerusalem. These houses of worship were for the gathering together of all the people. In them, and near them, the great lessons of their relation to the infinite and holy God were revealed.

In Exodus, Leviticus, Numbers and Chronicles, as well as in Joshua, Judges, Ezra and Nehemiah, we are taught that the congregation of Israel were often before the sanctuary. This gathering of the people to the stated place of worship led in the government of Israel to a culmination of events in the beginning of New Testament history, which St. Paul called the "Church, the body of Christ" . . . and "the Church of the first born" "the Bride, the Lamb's wife" and "the household of God."

Then for what does the house of God stand? It is the symbol of the Divine Presence; it is the silent voice of God; it is the loudest echo of heaven in the earth. The absence of a church building in a community of people indicates that God is voiceless to that people, and a people without the voice of God among them are generally lacking in all the finer sentiments and convictions essential to proper living. To that people whose heart is ever open toward God there are always fine sentiments, pure hopes and bright promises, but where God is not felt to be near and where there is no symbol of His presence, the people perish. Therefore, it is safe to say that every great virile people live by the presence of God, and thus a church building in a community is an index of the people's life not only as to their outward forms of life, but particularly as to their inward character. The Church imparts heavenly inspiration; gives stability of purpose; creates graciousness of soul; gives endorsement of speech and regulates conduct. The influence of a church in a community sanctifies individual, domestic and political life; thus making all the higher

ranges of being possible. So strikingly true is this that every man who anticipates a home seeks to know the proximity and influence of the house of God in that community. This is something of the regard placed by even men of the world upon the importance of religion upon the people. But specifically, from whence does this regard arise? It arises from the conviction that the Church represents the estimate that the people place upon the Diety. It means that God must be enthroned above the idols of wealth and fame; above the proudest rewards of men's labors and hopes; above fields and herds; above homes, learning and content; above the glory of war and of literature; above all states, principalities, powers and nations, yea, above angels and heaven itself.

This is the meaning of every house of God erected by men's hands in the earth.

Then the Church stands for the beginning of the proper fear of God. Jacob was evidently converted to a new faith and life on the night before he set up the pillars at Bethel. He experienced a personal, definite, soul-stirring experience "in that place" by which he afterward became a prince of God. It is in the house of God that our children rising to manhood and womanhood are most likely to embrace the religion of Jehovah; it is there they receive holy baptism, assume holy vows and learn how to conform their lives to the teachings of the Scriptures.

The church is also for the wayfaring stranger; for the rest of the prodigal and for the consolation of the bereaved and for the healing of the disconsolate ones. It is here that God calls to repentance, grants faith, forgives sins, writes His name upon men's hearts and seals heaven and earth in one holy communion.

A church house, then, is a place set apart from the common uses of the world for the service of the high



and holy officer of the kingdom of heaven such as the administration of ordinances for the exposition of the Holy Scriptures and for the fulfilling of holy vows; it is a house of prayer; a house of peace; a temple of spiritual repose; a sanctuary of praise and a retreat for rest; in brief, it is a place set apart from the ownership of men for the revelation of God. It is not for the promotion of any selfish human ends. We must needs receive the full meaning "House of God." The pillar of cloud, symbol of God's presence, is always lowered above it, though it may not be seen by natural eyes, because God sets His name there.

Then, indeed, God chooses to dwell among men. He loveth the gates of Zion more than all the tents of Israel and that people who deny God a resting place among them deny themselves the highest motives and the purest inspiration that earth may have.

No people have ever grown great or good without the house of God and those things for which it stands, and it is plainly the duty of every great denomination whose purpose it is to bring the kingdom of God to earth to exercise a most vigilant care for the waste and desolate places to which men wander in pursuit of worldly hope, because every temple erected in the name of religion and standing silently amid the rushings of mankind, is a check upon the passions of men and at last it creates an interest in their deeper heart and begets a reverence and affection for God which can never be wholly put out.

Let us build temples for our God over the land until there shall not be a waste place in which the weak and stranded of our wearying race shall permit God to build a fairer temple in their hearts from which, when the fading light of earth shall pass, a light may shine more bright and clear forevermore, even a "house not made with hands eternal in the heavens."

## A PLEA FOR BETTER CHURCH EDIFICES.

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Rev. S. H. Werlein, D.D., of the Louisiana Conference.

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Anyone observant of the quality of the Church edifices of the M. E. Church, South, must have been impressed that, as a rule, they are cheap and lack durability. The average life of such structures is, perhaps, the length of one generation. Each building is usually an improvement on its predecessor, and at the present rate of progress in the centuries to come, doubtless such edifices will be constructed by us as should have been adventured at first.

This paper is a plea for costlier and better adapted church buildings.

The constant inflowing and distribution of immigration, and the growth of population from natural causes, emphasize the wisdom of constructing church edifices which anticipate the requirements of decades, if not centuries to come. Besides, church buildings should be adapted to the spiritual, physical, social and intellectual needs of those who are interested in them. The old idea once dominant among us was that church edifices were intended only as places of worship and for Sunday School purposes. A larger view is now taken by many. Some thoughtful people are convinced that church life should embrace the needs of the whole individual. That in addition to a place of worship, there should be provision for people's bodies and social natures—that a religious atmosphere should pervade the pleasures and recreations of all classes, and instead of looking to irreligious and irresponsible people to provide them, the Church should do so.

The Temple at Jerusalem with all its splendor and costliness pleased God.

David said: "The house that is to be builded for the Lord must be exceeding magnificent; of fame and of glory throughout all countries." One hundred and eighty-three thousand workmen wrought in that building. "The stones were hewn in the quarries and placed without axe or hammer, as if by the gradual growth of nature." "Like some tall palm, the noiseless fabric sprang." Seven and a half years had the people waited for its completion. The great temple at Jerusalem was an offering to God. It expressed the love, devotion, reverence and gratitude of the people, and it pleased God. After its destruction God said to Haggai, who sought its restoration: "Go up to the mountain and bring wood and build the house; and I will take pleasure in it, and I will be glorified saith the Lord."

Perhaps there is no gift which can be presented to God which is more expressive of exalted sentiment than the building of a house for His worship. God's pleasure does not rest on the sightliness or gorgeousness of the structures which are erected for His worship. There is something far more worthy than this. It is that which prompts to noble deeds. God looks not so much at the building as at the builder; not so much at the gift as at the giver.

In any community you can gauge with some degree of correctness the strength and prosperity of its institutions by the value and appropriateness of the buildings in which they are domiciled. Where the Masonic Fraternity is strong and aggressive there is a costly temple in which the mystic rites are observed. Where public education is popular and triumphant there is no lack of buildings and appurtenances. Where business is prosperous, the great mercantile establishments are housed in sky-scrappers which cost millions of dollars.

One of the strongest evidences that Christian Science, that dangerous heresy, is making progress, is the costly

and ornamental buildings in which its disciples assemble. One has greater respect for the sincerity and devoutness of the Egyptians, after he has seen the ruins of Karnack, the temples of Philae, and the sepulchers of the Bulls at Memphis. The massive structures at Baalbeck in their desolation show the dominating influence of the diabolical teachings of Baal.

Edifices like Westminster, St. Paul, the City Temple and the Tabernacle where men like Farrar and Liddon, Joseph Parker and Charles Spurgeon dispensed the gospel, are today centers of spiritual power where the Christian propaganda is propelled with marvelous force. Temples like the Fifth Avenue Presbyterian, St. Bartholomew Episcopal, St. George Episcopal, Plymouth and Pilgrim Congregational, Calvary Baptist and St. John's Methodist Episcopal Church South, mean much to the world, and spiritual force of the cities of New York, Brooklyn and St. Louis.

The Roman Catholic Church is giving the world an object lesson in the construction of great and stately edifices. Space would fail me in the effort to describe St. Peter's in Rome, St. Mark's at Venice, the Cathedrals at Milan and Cologne, Notre Dame in Paris and the Cathedral at New York City. They acclaim the wealth, the stability, the glory of the Roman Catholic Church. Let no one suppose that great money kings made such structures possible by the gift of their millions. An adherent of Rome some years ago in New Orleans pointed to a great church structure and said to me: "That building was constructed by the gifts of servants, clerks, washer-women and day-laborers." They have a policy and a wisdom in the selection of magnificent sites and construction of their buildings that it would be well for Southern Methodism to learn.

Buildings like these are suitable offerings to the God we worship. Our God is a great God. He is the Lord God Almighty. It is in the Church where we seek dis-

plays of His presence and power. Churches built for purposes of ostentation or in a spirit of rivalry are not acceptable to Him. God's glory must be the true adornment of the temple. This being so, He is honored in all the beauty and spaciousness and architectural achievement of the edifice. Though an angel stood within the chancel with a voice that could melt stones and draw dumb beasts to hear the silvery sweetness of his words, and lift into realms of rapture multitudes of human beings, that would not be the glory of the Lord. No intellectual achievement or oratorical triumph can bring into the edifice that which the soul craves—the cloud of heaven's grace, which drops refreshing showers of love divine into weary and troubled hearts. The glory of the place must be the presence of God.

What building can sufficiently express the greatness, the glory, the beauty and graciousness of our God? We cannot compass the marvelous splendor of His being, but the Apocalyptic vision which John gives us, reveals the angelic host falling before the throne and saying: "Blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God forever and ever—" There is in the human breast that which answers to the beautiful, the sublime, the divine. A magnificent structure dedicated to the praise and worship of God, expresses to some extent the soul's estimate of the greatness, the majesty, the excellence of Jehovah!

"There is a veneration which is superstition, and there is a veneration which is worship." There are those who enter sacred places with hats off, on tiptoe, and speak in whispers: "Respect the place." But in their hearts there is no recognition of God; there is no spirit of worship. So was it with the ancient Israelites who said: "The temple of the Lord, the temple of the Lord, the temple of the Lord, are these." But their hearts were far away from God. There are others who see no sanctity in the building aside from its associations with di-

vine worship. There is nothing in altar, architrave, nave, or architecture except as these are connected with intelligent and affectionate worship. That structure which contributes most to the upbuilding of human life is the most churchly, and the most pleasing to God.

In Kansas City, Missouri, within the recent past a number of new churches have been constructed, but the church edifice which is attracting the greatest attention in that city is one in which may be found every convenience and appointment for the whole man. A few years ago this church had a small and unprogressive membership. They worshiped in a building not conspicuous for situation or beauty. A big-hearted layman conceived the idea of a building containing "seventy separate Sunday School rooms, a Sunday School Assembly hall which provides chairs for twenty-four hundred, and has its own pipe organ. One thousand persons can be served at banquet tables in this same place. The prayer meeting room is furnished like a sumptuous parlor. The church kitchens are so large and complete in appointment as to suggest the cuisine of a modern hotel, for this widely ramifying edifice is a social center and club-like home to three thousand people. The gymnasium contains what is said to be the largest indoor swimming pool in the city, as well as a running track. The church employs a physical director and a superintendent of boys' work. The gymnasium is described as being one of the busiest places in the church. Its walls echo to the shouts and gurgling enthusiasm of all ages and sexes, and the basket ball game offers delightful recreation to what are described as 'stogy-livered' business men." This church is known as "The Independence Boulevard Christian Church," and cost \$300,000.00. The building of this church gave an impulse to the organization which has resulted in a membership of a little less than 3,000, and crowds it with great and enthusiastic congregations.

Say what we will, Methodism is not extensively reaching the masses. The simple fact is, it is not trying to do so by the methods which in this day largely contribute to success. Of course, objections will be raised by some of those who are not in sympathy with the spirit of the age. Some have an idea that to employ these methods would be to minimize or discount the gospel plan of saving people. Some think that features of this kind tend to lessen spirituality. A vision that does not take a wider scope should not control the activities and possibilities of a great Church.

They who invest in church edifices are investing in the Kingdom of God. To a certain extent they thus perpetuate and immortalize their benevolence. Said a devout and liberal layman who had built a church in Shanghai, China, and which now is a memorial to his name: "Nothing that I ever did in the way of giving to the Church has rendered me the satisfaction which this chapel in China affords me." My friend is gone to brighter worlds but the work of soul winning is going on in the edifice he gave to the service of God.

## ADVICE TO THE BOYS.

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**Rev. Nath Thompson, of the North Georgia Conference.**

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"Just tell the boys that I say to load up on the proposition, roll up their sleeves and go at it; that more corn has been raised in crooked rows than was ever raised in straight ones, because there are more crooked rows."

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## A PERSONAL EXPERIENCE.

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**Rev. Jerome Duncan, D.D., of the Central Texas Conference.**

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We had just completed an attractive church building in Waco. There came a knock at my study door one Monday morning, and in response to my invitation, a colored pastor of the city and certain members of his official family entered. "Bre'r Duncan," confided my fellow-pastor, "de bruddren hab resided to rise up and build, and I've brung 'em over to inspectuate yer sanctuary." With painstaking care I showed the brethren through the building, suggesting such points of advantage as I thought might be helpful to them in adjusting our plans to their needs, and when we were about to return to the study, the pastor paused and with great deliberation handed me this poser: "And now, doctor, will you kindly inform de bruddern whut de coostics costes in dis here house?" Inspired by the spirit of that fellow-feeling which makes us sometimes wondrous kind, I gave the Committee some valuable information in answer to the pastor's question, covering as with a well-grown mantle of charity his amusing blunder, and reserved my mirth for a recital of the incident during luncheon hour at the parsonage.

Verily "de coostics costes" heavily in some church buildings!



## A CHURCH EXTENSION THOUGHT.

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Rev. J. H. Stewart, of the Central Texas Conference.

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"And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods."—Luke 12:18.

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Thought: It is better to build a church than a barn.

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## CHURCH EXTENSION: AN ADDRESS.

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Rev. T. W. Lewis, of the Memphis Conference.

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Church Extension is both the extending of our Lord's Kingdom on the earth, and the conserving of the fruits of our toil. It gives permanence and guarantees the perpetuity of the Church.

### 1st. A Survey of the Field.

**First: Needs.**—There is urgent demand for five times as much money as we have at our command. The rapidly growing sections of the South, particularly in the great Southwest, has opened vast areas for settlement, and people are flocking into that territory in great numbers. Oklahoma, Southwest Texas, New Mexico and Arizona could easily use every dollar the General Board can raise during the next five years.

As these new communities are established, the Church should enter at once and plant herself. Our entire Methodist connection has about 3,000 homeless church families at present.

**Second: Migration Question.**—There is an ominous drift toward the city. In 1800 only 4 per cent of our population lived in cities of 8,000 population and over; but now 38 per cent live in cities of that size and

over, while nearly *50 per cent* live in our cities and towns. It is a critical period in one's life when he changes his residence from the quiet country neighborhood to the bustling city, where the struggle for existence becomes fiercer every day. Thousands are lost to the Church and to Christ.

**Third: The Immigration Problem.**—Foreigners are crowding our shores every year. Most of them come from Southern Italy, from Russia and from Hungary. Some of them hate the Church, and some of them are ignorant Catholics; but many of them are industrious and economical, and they soon learn our language and become citizens.

**Fourth: Our Resources.**—The collection for Church Extension is not adequate to meet the demands upon us, but we note with pleasure an annual increase in the collection for this cause. Our schools located among the mountaineers and in the immigrant sections of our Southland will do much toward a Christian solution of the problems before us.

## **2nd. What Church Extension Stands For.**

**First:** It conserves the fruit of our toil. A country may be won to Christ in the open field, under a brush-arbor, or in a private home: but it cannot maintain itself there. A church building is a religious garrison. A willow seed has wings, but it is powerless until its tiny feet touch the soil, then it lays its hand upon the sea many leagues away, and upon the sun ninety-five millions of miles in the sky, and makes them all contribute to its development.

**Second:** It means more adequate and suitable houses of worship. The modern schoolhouse has its separate room for each teacher and class, and the Church cannot hope to do effective work until it is adequately housed.

Third: It stands also for an aggressive and stable Christianity. It types a people's piety. Solomon started on the downgrade when he spent thirteen years building his own house, and only seven years building the Lord's house. Plan largely. Plan for the future. A great church cannot be built in a day. Remember what it stands for. Here our children are baptized, here human souls are converted, here our young people are married, here we meet our Lord and worship Him in the beauty of holiness.

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### CHURCH EXTENSION: A SERMON.

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Rev. T. W. Lewis, of the Memphis Conference.

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"I am debtor."—Rom. 1:14.

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Paul stands next to our Lord in the conspicuous service he has rendered humanity. For more than thirty years subsequent to his conversion, he consecrated his great powers to the world's betterment. He stood at the confluence of the three great civilizations of the world, and builded the Kingdom of his Lord. There was the Greek with its culture and ideal of beauty; the Roman with its government and ideal of power; the Hebrew with its devotion and ideal of religion. One appealed to the intellect, one to the sensibilities, and one to the will; but neither ministered to the whole man. Paul's sense of obligation led him to preach the gospel to all.

1. The sense of religious obligation comes from a vision of Christ. Man begins as a selfish being. When his moral nature awakens, he recognizes the presence of other relations. Self-love is substituted for man-love. If self-love degenerates into selfishness it becomes malignancy and spoils the life. But if it nourishes patriotism and leads to altruism, it becomes a potential force in the life. But the vision of Christ so broadens

man as to bring into view the presence of another whose needs appeal to man. No man ever projects his life upon a higher plane of activity than has been revealed to him by a vision of the truth. Power is an idea projected through a personality.

## **2. The Significance of This Religious Obligation.**

First: In the first place, it secures fellowship with Christ and thus awakens the best there is in man. Christ allies Himself with the world's needy ones, so that a service done to them is done to Him. We will never find Christ back in the records, but out yonder on the far-flung battle-line where the hosts of righteousness are pressing against the foes of darkness, Jesus leads His followers. His promise to be with His disciples unto the end is conditioned upon their continuous going.

Second: It signifies, in the next place, nothing less than the recreation of a new humanity. No racial, sectional or sectarian lines are to serve as barriers to the progress of His cause. The race needs something more than an ethical revival. Men need a salvation that will reach the motive power of their lives. "Can the Church Make Good?" If she faithfully represents her Lord, and honestly and adequately interprets His message to men, she can make good.

Think of the city problems of today, the wide extremes of wealth, the immigrant, the negro, the increasing worldliness resulting from our unparalleled prosperity, and ask again, "Can the Church Make Good?" Soap, sanitation and sunshine cannot root out the selfish and sinful nature of man's heart. Jesus alone can do that. But we must adapt our church methods to modern conditions. The church must become a social center—a true home to every one.

3. The work is to be conserved by the erection of suitable houses of worship. There is something safe and sane in a real estate title. There is an educative and

moral value in a church edifice. It represents the religious life of the people. A cheap, unattractive structure will not appeal to the average man, but it must represent the best in the community. If the Church is the Bride of Christ, she is worthy of the best we can give her.

"Let us do our work as well,  
Both the unseen and the seen;  
Make the house where God may dwell  
Beautiful, entire and clean."

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## JEHOVAH IN HIS TEMPLE.

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Rev. John C. Granbery, D.D., of the Western Virginia  
Conference.

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"One thing have I asked of Jehovah, that will I seek after; that I may dwell in the house of Jehovah all the days of my life, to behold the beauty of Jehovah and to inquire in his temple."—Psa. 27:4.

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How much the Temple meant to the Psalmist! He finds there a sense of security and fellowship with God. He sees the beauty of Jehovah typified in the beauty of the sanctuary and its worship—these symbols of heavenly realities.

In shocking contrast with this attitude let us quote the following from Sir Oliver Lodge, himself a thoroughly devout man: "The feeling with which some go away from an average place of worship is too often a feeling of irritation and regret for wasted time."

I. What is worship? It is an appreciation of worth. It is an emotion that arises in us when we behold or contemplate a worthy person. The worship of God is an appreciation of His worthiness.

Public worship is a collective expression of such appreciation. All of the appointments should conduce toward such spiritual unity.

Whene'er the sweet church bell  
Peals over hill and dell,  
May Jesus Christ be praised!  
O, hark to what it sings,  
As joyously it rings,  
May Jesus Christ be praised!

The result is more than a gathering of individuals, an aggregation of isolated consciousness, like, some one has said, the ticking of clocks in a jeweler's window. It is as though all were ticking in unison. It is like the harmony of music. All the worshipers are inspired by the same emotion; many intelligences are fused into one intelligence, many wills into one will.

If we had to go off to ourselves, to worship God, to experience religious impulses and emotions, our lives would be sadly impoverished. For we should be cut off from some of life's most holy and thrilling experiences. When we see soldiers marching and hear martial music we feel a thrill. Deep in human nature lies the necessity for congregational worship. We cannot afford to forsake the assembling of ourselves together as the custom of some is. Rather should we speak to one another in psalms and hymns and spiritual songs—chants, glorias, and responsive readings—singing and making melody in our hearts to the Lord.

II. The house itself is a prime and essential factor in worship. There has ever been a vital relation between architecture and religion. Lying deepest in human nature, religion has claimed and laid hold on the best in life, and architecture has been nobly employed for its purposes. Non-Christian lands contain temples—witnesses to man's need of God. Feeling that they should build better for their gods than for themselves, men have been lavish in their expenditures. Very natural is

the question which Haggai asked the people: "Is it a time for you yourselves to dwell in your ceiled houses, while this house lieth waste?"

It is not necessary to dwell upon the central place of the temple and temple service in the life of ancient Israel. It appears in the text and throughout the Hebrew Psalter. For the first two centuries of the Christian era there was necessarily little church building. In those days of persecution there was no security for regular houses of worship. Secret places and private dwellings served for sanctuaries. Yet by the last half of the third century there were many sacred edifices, and ere long the wealth of society flowed to the sanctuary, genius was utilized, and Europe became dotted with stately structures. In every town a church of stone towered above surrounding buildings.

At first, the Roman basilica, or hall of justice, served as a model, with an array of columns from classic remains, we are told; mosaic also was abundant. Belonging to this type was the first St. Peter's of Rome. With the fifth century the Byzantine style began to appear, the main feature being the dome and the whole structure converging toward that center. The best specimen is the St. Sophia of Constantinople, dedicated in 537 and said to be, internally at least, "the most perfect and beautiful church which has yet been erected by any Christian people." St. Mark's, of Venice, built 976-1071, is a renowned western example, pronounced by some the most perfect piece of color harmony in the world.

The Romanesque style, which prevailed in the West in the early part of the medieval period, was a development of the Christian basilica under the influence of the genius of the Germanic peoples. The use of the round arch is characteristic. It presents the strength and firmness of a stronghold of civilization and religion. The Gothic style found its crowning era in the thir-

teenth century, the golden age of architecture with respect to extent, variety and elegance of buildings, and in the imagination and poetry of conception. By means of the pointed arch the Gothic edifice mounts upward, rising toward heaven. It is said that the abbey church of St. Ouen, at Rouen, (now destroyed) bears the palm for beauty, and "may claim the first place among all the edifices that human skill has ever reared." More familiar to us, no doubt, is the cathedral of Cologne, built in the thirteenth and fourteenth centuries, which has been declared the most perfect piece of masonry produced in the middle ages. Westminster Abbey, in England, rich in historical association, is of the Gothic type. The Renaissance style, with its elongated dome, is most grandly represented by St. Peter's at Rome, which covers an area of about five acres.

The rise of Protestantism wrought radical changes in congregational worship. Most of these were of course beneficial, such as the emphasis on preaching and the introduction of congregational singing. But after due consideration, few of us would, perhaps, deny that in worship, in the spirit of reverence, in impressive sacred architecture, we have suffered. Whatever the defects, the worship connected with the cathedrals of the middle ages spoke to the whole man and filled the people with the spirit of adoration. We have the suggestion of a renaissance in the Cathedral of St. John the Divine, in New York City, only this is not built by the sacrifices of the people as a whole and is not the spontaneous expression of their devotion and faith.

Our modern age must yet find an appropriate and adequate expression in architecture of her faith and ideals. God is the author not of discord but of order and harmony and of beauty. We cannot imagine an ugly heaven. Let the beauty of the Lord our God be upon us, and let His beauty find worthy expression in the houses we build for His worship.



## THE HOUSE OF JEHOVAH.

Rev. John C. Granbery, D. D., of the Western Virginia Conference.

Psalm 84.

The church, the house, is a symbol of God's dwelling-place.

I. It is the house of the soul. God is our refuge and strength, our dwelling place in all generations. The birds build their nests in the precincts of the temple.

We desire to dwell in the house of Jehovah, and not in the tents of wickedness. The tent lasts but for a while, but the house stands. The one abiding house is the house of Jehovah. The house of Jehovah stands for that which is permanent. His Kingdom is an everlasting kingdom. The world passeth away and the lust of it, but he that doeth the will of God abideth forever.

The Romanesque style of architecture, represented in France by the abbey church of Cluny, in Germany by the cathedrals of Spire, Worms and Bonn and in England by St. Albans, Ely, Peterborough, Winchester, Norwich and Durham, makes an impression of strength and stability and restfulness. It became dominant in the early middle ages, a time of turbulence, when the Church proved herself a refuge and stronghold of civilization. The house of Jehovah stood firmly on the earth.

Wide as the world is thy command;  
Vast as eternity thy love;  
Firm as a rock thy truth shall stand  
When rolling years shall cease to move.

II. The house of Jehovah is where the hearts' deepest problems are solved and our eternal needs are satisfied. When the Psalmist saw how the wicked prospered while the righteous were in adversity he said within himself: "Surely in vain have I cleansed my heart."

He could not reconcile what he saw with God's moral government. But he went into the sanctuary and there saw things in their right relations, and realized how brutish and ignorant he had been. (Psa. 73.)

I saw the acknowledgment of God in Christ  
Accepted by thy reason, solves for thee  
All questions in the earth and out of it,  
And has so far advanced thee to be wise. (Browning)

All of our problems may not find a thorough intellectual solution, but we learn to trust. In Thy light shall we see light.

Youth is joyous, happy, buoyant, one long sweet song, like that of birds, but at some time in life there comes to all of us who come to maturity a need for the solace of God's house.

III. Jehovah's house is the place of vision. In Isaiah's vision the imagery of the temple appears (Isa. 6). Here is the place for great resolves of heart, great searchings of heart.

The Gothic style of architecture, to which belong the cathedral of Cologne and Westminster Abbey, points men toward the skies. The material is spiritualized. Sometimes the windows of colored glass tell in the hues of the rainbow the whole story of the Bible. Sculpture too, is made the means of edification, and this was especially valuable when books were rare. There are five hundred figures in the cathedrals of Chartres and Rheims, grouped so as to tell the Bible story from creation to redemption, and then Christian history. But all life is hallowed, for husbandry and handicraft are also shown.

The symbolism of the sanctuary brings us to a realization of the presence of the imminent God. We are filled with a sense of the Infinite. We see our problems and tasks from above. In us is awakened a sense of

wonder, of mystery, of awe, as in a great cave or before such natural wonders as Niagara.

One day is set apart and one day is consecrated. Store, factory, office are closed. Earth's voices are hushed. And in the house of Jehovah, we speak the universal language and give expression to the universal need.

Our wills are ours, we know not how;  
Our wills are ours, to make them Thine. (Tennyson)

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## CHURCH BUILDING AND CHURCH BUILDINGS.

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Rev. C. C. Selecman, of the Southwest Missouri Conference.

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1st. It is the habit of every form of life known to man to build, i.e., embody itself in an organism suitable to its shelter, growth and expression. The fish has a body that fits it to the sea, the bird for the air, the lion for mastery of the jungle, man for dominion over creation and fellowship with his kind. When in the "fulness of time", it pleased God to send His Son who was full of grace and truth, the Word "became flesh" and dwelt among us and we beheld His glory.

2nd. National life, intellectual life and spiritual life also habitually produce organizations, center in locations, build shelters and express themselves in laws, institutions and ideals. Versailles, Carthage, Athens, Rome and St. Petersburg were exponents of the national life that centered in them. Vienna, Leipsic, Oxford, Paris, Glasgow, have piled up the intellectual history of centuries in lasting columns of brick and stone.

The religious history of Israel crystalized in the Temple; that of Rome in St. Peter's; that of Venice in St. Mark's; that of London in St. Paul's and Westminster.

In the early days of Israel, Jehovah's place was in the Tabernacle, a moving, temporary place of worship and

instruction. But when the people became settled in their homes and established as a nation the Temple was built at a cost of seven and one half years of labor and a vast amount of money or its equivalent. Thirty thousand men worked in relays of ten thousand a month in the forests of Lebanon. Seventy thousand men acted as burden bearers. Eighty thousand quarrymen from Palestine were placed under the charge of thirty-six hundred Israelite officers. In actual dimensions the Temple was small, being ninety feet long, thirty-five feet wide and forty-five feet high. The outer court, however, constituted a meeting place for the greater assemblies. The materials were costly and the decorations lavish and expensive. It was the "forum, fortress, university and sanctuary" of the Jews.

3rd. As long as the processes of building exceed those of tearing down in the body, there is growth. When the tearing down processes exceed there is disease and danger. If Methodism today is full of vigor and life, one sure token will be growth in capacity to build. Our thought life will build a theology, our activities will build organizations, our organizations will build houses. An organization provides for permanence of activities. A suitable building provides for the permanence of an organization.

In the crypt of St. Paul's Cathedral there rests the body of Sir Christopher Wren. A tablet above him bears the appropriate inscription, "*Si monumentum requiris, circumspice*" (If you seek a monument, look around). If an individual or a company of individuals desire to perpetuate their work and bear testimony of their faith in Christ to their own and to future generations what better method can they find than to build a house where His praise shall be sung and His saving grace proclaimed?

4th. This should furnish sufficient motive power to inspire us to build not only for our own community, but to

help others to build. If a wound is made in a healthy body immediately a process of repair is instituted which can only be likened to a gang of workmen sent post haste to a wrecked train.

Our Church Extension Society is the sympathetic medium by which the aid of the whole Church is directed to those needy and strategic points where building or rebuilding is urgent. Thus the resources of the whole body are put back of the enterprise and the spirit of real connectionalism is secured.

## II.

Second only in importance to building is what and where and how shall we build. Among the points that should be kept before the churches, pastors and committees hoping to erect a church are the following:

1st. Location. David lauded the Temple at Jerusalem as "beautiful for situation." Not only beauty, but accessibility should govern the location of a church.

2nd. Style of architecture. It may or it may not be desirable in these modern times to avoid severely ecclesiastical forms, yet all serious students will agree that a church building should in some manner by its very appearance prove a fit symbol for the great life it is designed to shelter. It is not a club house, or a library or a wholesale house, but a place of worship.

3rd. Comfort and safety should be sought. Long flights of stairs, dangerous entrances, poor ventilation, bad acoustics, awkward pews and all defects that discourage attendance and divert attention should be studiously avoided.

4th. Permanence. The very desire to build is to give permanence to our labors and organization. The walls of St. Paul's, London, are twenty-four feet thick. The Cathedral of Cologne was in course of construction 800

years. We are apt to become nervous in America and hastily cast up a pile of stone or wood that is unsightly and ill-adapted to the activities and growth of the Kingdom. If, as some strong churches have done, it should seem well to house a congregation in the basement over which a temporary roof is thrown, or if a debt is contracted to diminish by installments, it is much better than to build in haste and repent at leisure.

5th. Adaptability. The modern church is no longer confining its activities to preaching, praying and singing, it is therefore no longer a one room affair. It is built for preaching, for Sunday School, League, Brotherhood, Missionary societies and frequently for physical exercise and social enjoyment.

There is no better way to multiply one's life and project it into the future than by building or helping to build houses of worship.

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## SEEING AND HELPING THE MULTITUDES.

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Rev. T. C. Schuler, D.D., of the Holston Conference.

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"But when he saw the multitudes, he was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd. Then saith he to his disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."  
—Matt. 9:36-38.

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This is a good text from which to preach a sermon on Church Extension, because it is impossible to carry out, in practical Christianity, its full meaning without some such system of caring for the multitudes as the Board of Church Extension offers.

### I.

Seeing the multitudes. Our Lord was the first man who ever lived in this world great enough to see, with appreciation, the multitudes and to feel an inter-

est in them. Only a very few since his ascension have been great enough to see them and feel their need.

It takes a great soul to see the multitudes, and a greater one to become truly interested in them. Many who talk eloquently of the "dear people", and cry over the masses, are not so much interested in them as they are in some scheme, religious or political, which they want the people to help them to carry out. There is a vast difference in a sincere desire to feed the sheep and a miserly purpose to shear them. Our Lord was interested in the sheep—not the wool—and He desires us to be so too.

1. Seeing their want. Are they not in want? Some of them want bread, some want clothes, some want education, all want association and fellowship. Very few want their material conditions—their poverty—relieved by charity. They want a chance to help themselves. They want conditions so improved that they can make their own living. They all want recognition. Many are heroic, and they, like all others, hunger for some one to recognize their heroism. There were some steerage passengers on the Titanic who went to the bottom just as heroically as Col. Astor, but no one has paid any attention to them. Gen. Lee was great, but the "ragged rebels" who followed him, fought his battles, died in the ditches, or starved in prisons, were just as great, and as worthy of their share of recognition.

The multitudes are in want because of their helplessness. Covered, as they are, with conscious sin and shame which they are unable to cast off, drifting into the saloon, reeling with drunkenness, gratifying lust in the houses of shame, or finding excitement in the gambling hell, but no difference where they go, every step is a step downward. Many of them, tired of sin's infatuation long for help to break away from its bondage, yet no man seems to care for them. O, the deep, hungry

want of these multitudes of men and women, who crowd into our cities and mining towns, or grow wild on the prairies of the West! God help us to see them!

2. Seeing their sorrows. Do these grimy multitudes have sorrow? Yes, just as deep and heart-breaking as any others. All that makes life a burden comes to them as it comes to all. Sin and shame are theirs, and they feel it keenly. Hunger and want are theirs also. Sickness and death are in their ranks, and sometimes in their worst forms. All these give deep sorrow and anguish of heart to these neglected and forgotten multitudes.

3. Seeing their weariness. Discouraged, hopeless, and bereft of ambition, they are weary, fainting, utterly exhausted. And to them there is little promise of rest. They have ceased to sing

“There is rest for the weary”,

because they see no rest here, and their hope of the hereafter is crushed out by the hard grind of ceaseless, and often unremunerative toil. There is nothing to inspire hope, because ambition is dead. O, the weary, pitiless condition of these forgotten and neglected multitudes! Grimy in the soot and dirt of mines, toiling in the sweat shops, and crowded in the tenement houses of our modern cities, or wandering, half wild, over the broad plains of the West, they are everywhere crying for help. They are hopeless, godless, and forgotten. Truly “without God and without hope in the world.”

## II.

Helping the multitudes. That is a very different proposition from seeing them. This much, however, may be said: there is enough in the hands of the rich and well-to-do citizenship of this country to meet the wants of these suffering and neglected multitudes without hurting, in the least degree, the property of the more fortunate, or humiliating the spirit of the multitudes, for they chiefly need attention and recognition.



1. Supplying their want. Most of them are ignorant of themselves, their relation to each other, to the world, and to God. We need to give them teachers to bring them into the light of day, and thereby give them a chance to develop into respectable citizenship. This can be done, and at the same time that it blesses the multitudes it will return a greater blessing to those who give it. It will convert hopeless men and women into hopeful men and women, and that enriches the world, for hope is the world's greatest asset.

2. Comforting their sorrow. This can be done by giving them religion. They need missionaries—men sent of God to tell them the comfort of religion, to show them the philosophy of suffering, and to put hope in place of despair. To tell them of a Father's love, and the redeeming grace of our Lord Jesus Christ. This is the missionary phase of this text, and the work of our Home Mission Board.

3. Giving these weary ones rest. Sending them pastors to gather the straying, sinning multitudes into the house of God, where they may be taught to worship God "in the beauty of holiness" What rest there is in the house of God! Sabbath morning, a congregation of worshiping men and women, the swelling notes of the great organ, the singing of great hymns, the fervent prayer, the reading of the Scriptures, the preaching of the gospel, all give rest and peace to the people. Their hard hearts are mellowed, ambitions are stirred, and hope inspired.

### III.

Housing the multitudes. What can a missionary do among these weary, sorrowing multitudes if he has no place to house them? Every invading army must have a base of operation. We are an invading army, and the church house is our base. If we save the multitudes we must have houses in which to preach to them. If we take care of the sheep we must have a fold.

1. Roving, shifting tenants never make good citizens. People who marry and live in boarding houses never know the blessedness of home. Likewise Christians who try to carry on the Lord's work in schoolhouses and rented halls never grow into thrifty, strong, self-supporting congregations. We must, therefore, furnish these multitudes with houses of worship or the Mission Board will have to keep on supporting the men who preach to them. We cannot be a permanent Church without houses of worship.

2. Nor can we any longer be content with cheap unsightly chapels. We must build permanent churches, and they must be of good architectural design, and built with a view to convenience.

Our Sunday School work is one of the biggest things in the Church, and no place needs well-ordered and well-arranged Sunday Schools more than the places where the multitudes live, but we cannot have them unless we build with that in view.

Again there must be beauty in the Church. There must be the grace of adornment, for beauty is not only educative, but conducive to intelligent, and spiritual worship.

3. How is this to be accomplished? We have one organization—one board—in our Church whose duty it is to furnish such houses. This it is doing at a rapid rate, but it is greatly hindered for lack of sufficient funds. The Board of Church Extension has dotted the whole country over with churches, but still there are hundreds of small and poor congregations unable to build for themselves, and our work in such places languishes for want of houses in which to preach and care for the people. We need more money, and we shall always need more, for Methodism is going into business—not coming out. We need our Church Extension assessments paid in full. We should not think of less.

We need our Loan Funds greatly increased. Our wealthy members ought to set apart large bequests to this Loan fund, for it will go on, growing larger every year, and building churches after the donor is in heaven.

Are you great enough to see the multitudes? Are you willing to help them? Do you see the way to help them? God help you to enter the Lord's harvest field today.

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## JOASH REPAIRS THE TEMPLE.

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Rev. V. O. White, D.D., of the Missouri Conference.

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2 Chronicles 24:8-14.

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Old Athaliah, the royal murderess, tries to do away with the king's household. The palace is red with blood of princes and princesses. On all sides are shrieks, and struggle and death groans. Exterminate! Kill! Destroy! Show no mercy! But while the ivory floors of the palace run with carnage, and the whole land is under the shadow of a great horror, a splendid woman, a clergyman's wife, Jehosheba by name, stealthily approaches, snatches from the massacre a child of the king and smuggling him away into a room of the ancient temple, there safeguards him for six years.

At the end of that time arrangements are made for a political revolution. Joash is enthroned as king and the murderess is put to death. "And it came to pass after this, that Joash was minded to repair the house of the Lord."

The reason Joash venerated the temple was that it had been his refuge and protection.

When Jehosheba hurries away from the scenes of the massacre and seeks to hide Joash, what shall she do with him? The palace is a dangerous place, for the murderess will find him there; shall she take him to the resi-

dence of some responsible citizen? No; a citizen would not dare to harbor him. She knows that Athaliah and her wicked associates will not bother the temple a great deal; they are not apt to covet a place where conscience will be reproved, and she hides the child in the temple. There he will be hearing the songs of the worshipers year after year; there he will breathe the odor of the golden censors; in that sacred spot with its holy associations he will be protected and cared for. How many have taken their loved ones to the temple of God where they have felt the influence of its sacred atmosphere, and have breathed the incense of the prayers, and the songs, and the golden truths of God's word? The Church is our refuge and protection today.

A great infidel boasted that his two daughters had never been inside a church. I ask him if he feels that the Church and its influence is detrimental to the welfare of his daughters why he does not move to that part of the world where there are no churches? He responds, after looking over the map of the world, "Society is not good in places where there are no churches."

Many people fail to recognize what the Church has done and is doing for them. A man once said to Sam Jones, "Jones, the church is putting my assessment too high."

"How much do you pay?"

"Five dollars a year," was the reply.

"Well," said Jones, "how long have you been converted?"

"About four years," was the answer.

"Well, what did you do before you were converted?"

"I was a drunkard."

"How much did you spend for drink?"

"About two hundred and fifty dollars a year."

"How much were you worth?"

"I rented land and plowed with a steer."

"What have you now?"

"I have a good plantation and a pair of horses."

"Well," said Jones, "you paid the devil two hundred and fifty dollars a year for the privilege of plowing a steer on rented land, and now you don't want to give the Lord Who saved you, five dollars a year for the privilege of plowing horses on your own plantation. You are a rascal from the crown of your head to the sole of your feet."

Knowing the Church's protecting and saving power, Joash felt the need of restoring the church.

Solomon's temple built and beautified at such an immense cost, had been plundered by the Arabians, the Egyptians, the Baalites, as well as having fallen into decay from the natural ravages of time.

There is many a church, whose appearance is dilapidated and if not torn to pieces by the wicked, is neglected by those who profess love and fidelity to Christ's kingdom. Where such a condition obtains it is a pretty good type of the spiritual life of the membership. Wherever the religious life of the membership is what it ought to be, you find proper respect and care to the church.

The best houses in the community ought to be the churches—the best built, the best ventilated, the best adorned and cared for. Log cabins may do in neighborhoods where most of the people live in log cabins; but let there be palatial churches for communities where most of the people live in palaces. Do not have a better place for yourself than for your Lord. Do not live in a handsome house and put your Master in a stable. Some people are no better to their Saviour than the people were when Jesus was born.

Notice how the people gave in response to the king's commandment. They made giving a real joy and counted it a privilege to give to such a splendid work.

"There is a joy in doing good  
The selfish never know;  
A draught so rich, so pure, so rare,  
It sets the heart aglow."

It was a favorite saying of Marcus Aurelius, the heathen philosopher, that "an unshared blessing can not be enjoyed." That is true. There is a reflex influence from giving that is blessed in its effects on our hearts and lives.

The divine method of giving was the tithe, and the free will offering, and these hold good today.

A miserly man, on being asked to give proportionately, replied that was the way he gave. He must have meant that he gave in proportion to the religion he had.

A wealthy man, making his contribution, facetiously said: "I can't give more than the widow's mite; that was commanded, you know." "O!" said the pastor, "you needn't give as much as the widow's mite. She gave all she had. You are worth one hundred thousand dollars, and I do not ask for more than half of it. When you have given all, you have given the widow's mite."

"Give as you would if an angel  
Awaited your gift at the door;  
Give as you would if to-morrow  
Found you where waiting is o'er.  
Give as you would to the Master,  
If you met his searching look;  
Give as you would of your substance  
If His hand the offering took."

## BREAKING THE ALABASTER BOX.

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Rev. Lewis Powell, D.D., of the Louisville Conference.

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"To what purpose is this waste?"—Matt. 26:8

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### Introduction.

1 The incident of which the text is a part is reported by three of the Evangelists, and St. John tells us that it was Mary, the sister of Lazarus and Martha, who broke the alabaster box of precious ointment and anointed the body of our Lord.

2. It was a most feminine, delicate and deliberate expression of love.

3. It is very probable that Jesus had told Mary what He had so often repeated to His disciples in those last days, and that she anointed the Master's head in full view of His tragic death and early burial at Jerusalem.

(a) At any rate Jesus said that was the significance of the woman's touching conduct on this occasion.

4. It is ever true that wherever genuine love for Christ prevails in the heart, nothing is adjudged too dear for Him.

(a) The weakest woman that truly loves Jesus Christ will persistently strive with the greatest Apostle to express the fervor of her love.

(b) True love knows no limits, bounds and measures.

5. There were those among the disciples who indignantly protested against Mary's wasteful prodigality.

6. St. John tells us that it was Judas Iscariot who put into words what others of them shared with him in sentiment and feeling, and our text is a part of that sordid protest:

(a) "To what purpose is this waste? For this ointment might have been sold for much and given to the poor."

7 But our Lord defended Mary, and approved her loving sacrifice and beautiful conduct, and said, "Let her alone—she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, whensoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

## I. The Manner of Spirit That Protested Against the Loving Act of the Woman.

1 It was a commercial and utilitarian spirit.

(1) Such a spirit sees no good reason for the kingdom of beauty expressed in blooming flowers, bewitching landscapes, and the ravishing scenery in mountain regions—the beautiful in nature.

(2) Such a spirit has no appreciation of the kingdoms of *art, music, libraries* and *books*—those travellers and voices from the distant past.

2. It was a sordid and covetous spirit.

(1) The consuming, corroding, corrupting and damning sin of Judas, and which is also characteristic of this age—"for the love of money is a root of all kinds of evil."

3. It was a selfish and hypocritical spirit.

(1) Judas did not care for the poor, but he loved money.



(2) On the lips of the followers of Judas at the present day can be heard the oft repeated excuses for selfishness, the cant proverbs:

(a) "Charity begins at home."

(b) "The Greeks are at our doors."

4. The Spirit of Judas has created this cheap age—or made it possible.

(1) Cheap second hand things.

(2) Cheap food stuffs and baking powders.

(3) Cheap bread stuffs, meat, milk, butter, nut-megs.

(4) Cheap clothing, houses, books, literature.

(5) Cheap schools, churches, teachers, evangelists, and preachers.

5. This cheap age and dealing in cheap things produce cheap character.

(a) A 15 cent woman living in a \$10,000 house.

(b) A 10 cent man running a \$2,000 automobile.

## **II. The World's Estimate of Enterprise.**

1. The commercial, political, industrial, social, sporting world.

2. They plan, invest, and achieve big things.

3. Small enterprises no longer command the attention of the world.

4. In promoting any business, any school, any church, the world demands that we show enterprise, and present something worth while if it takes an interest in it.

5. Creation appeals to every thinking man:

(1) By its vastness and expensiveness.

(2) Suns, worlds, systems.

(3) Providence in the universe.

(4) Abundance of earth, air, fire and water.

### **III. The First Church Ever Built, and the Architect.**

1 God furnished Moses the plan, specifications and blue prints of the first church ever built.

2. Design, beauty, cost, of both the Tabernacle and the Temple to a sordid mind would look extravagant.

3. His ministers were also in God's provision, and by his method for the support of religion through all time, were amply provided for.

4. The parsonage, as the minister's home, should be equal to the very best in design, convenience and comfort in the community.

(a) The minister is God's man and distinctively represents the Saviour to a lost world.

5. The Church should be the very best in architectural design, beauty, finishing and furnishing in the community, and it should be the most scrupulously kept house.

6. Our Lord rebukes every sordid, selfish, covetous, and penurious spirit that interferes with love, and puts His divine approval upon the spirit that breaks the alabaster box of ointment on the Savior's head.

### **IV. What the Church Stands for in Every Community.**

1 It is a pledge and witness of the presence of God.

2. It is an expression of faith in the resurrection of Christ and a witness of loyalty and consecration to Him.

3. It is an "outward and visible sign of the inward and spiritual grace" of the community.

4. It is the measure of the love and devotion of the community to Christ.

5. Infidels, skeptics and agnostics write no hymns, sing no songs, and build no churches.

6. The church building is absolutely necessary as a material basis for the religious work and activity in the Kingdom of God, and it is the rallying point for the spiritual forces.

7 It is the "arsenal of Christian warfare: the depository of the institutions of Christianity, the citadel of religion, a local habitation and a name to the hallowed mysteries of faith."

8. The church building is necessary to the growth of the membership, and also to the permanence of religion.

9. The Tabernacle was a portable tent, and served its day in the wilderness life of the people, but the time came when it was necessary to build the Temple.

10. Compare the life work of George Whitefield and John Wesley, and the reason why Methodism abides, and little or nothing of George Whitefield's splendid work remains.

(a) A greater preacher than Wesley, but Wesley organized and built churches and Whitefield did not.

11. The Church that expects to live and command an influence in the future years, and control public sentiment and fulfill its divine mission to lost men must lay its foundation deep and build its walls high.

12. For the church building in every community is the one holy place whence come all that is purest, sweetest, and best in human life, and it stands as an abiding symbol of another life.

13. So that the church building should represent in style, cost and furnishing the very best the community can afford, of genius, art, beauty, wealth, and comfort.

14. The sanctifying effect of the Church on the community is beautifully illustrated by the little story of Miss Horton on "The Reign of the Rose."

## V. What Our People in Henderson Want To Do.

1. A city beautiful for situation.
2. The business enterprise and future outlook for the city.
3. What it would mean to this city and surrounding country for the things to prevail for which this proposed church stands.
4. The growth, business, class of people it would attract, the increase of real estate, and every legitimate business, together with more schools and better schools and the moral and religious improvement of the community.
5. Can the people called Methodists build the church proposed by the building committee?
6. If all the tithes are brought into God's storehouse—the tithes that have been held back from God for a number of years, and in many, many instances invested in personal and selfish interests, God's money would more than build and furnish you a \$50,000 Church.
7. You are then agreed "We can do it if we will," and in order to achieve it, it only remains for you to resolve, "We can do it, and we will."

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## WHY BUILD YE ME NOT AN HOUSE?

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Rev. C. E. Lindsey, of the Central Texas Conference.

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That God desires a permanent place in which His people may worship is clearly taught throughout His Word. And that such a place is essential, is clearly appar-

ent to all those who are at all observant of the needs of the Church in the world.

Without church houses the work of the Church can only be poorly and unsatisfactorily done. Those who work in rural communities feel this need more keenly than others, perhaps.

Our work here is much interfered with, because we have no house of our own, in which to conduct our worship. It frequently happens that we must change our place of quarterly meetings, on account of a conflict with the services of another denomination in the school-house.

Our Sunday School work is often hampered, if not entirely ruined, by the need of a church building.

In this undeveloped land of the South-west we find many communities without church buildings, and there are some places even in our great and beloved Texas where the doors of the public school buildings are locked against all preachers. We *must* build churches.

But, how are we to build? For the most needy communities are the ones least able to build. Now, it is just here that our Church has shown its wisdom by organizing the Board of Church Extension. Through this Board an adequate church building is often made possible that could not otherwise be built. With a little assistance from the Board our people are often encouraged and helped to rise up and build the Lord an house. And not the least of the help is often the "inspiration" given the movement, by the loan or donation of the Board. A point: A few years ago I was appointed to a new charge in a new town, where we had a small congregation, unable and afraid to try to build alone, but with a small donation by the Board they built and paid for a \$2,000 church. Without that help we should not have been able to build at all; but with it we were encouraged to build.

Just last year, in the Cisco District, we were able to build two nice country churches, only by the help of our Conference Board. I could multiply instances in which this organized work is carrying forward the work of the Lord.

I am glad our Church established this department for the extension of the Kingdom of Jesus, among men. Church Extension is an important field for missions. Indeed, it is the spirit of missions at work. Wherever we can house our classes, there we make our work to abide. Every member of the Church, and every friend of Methodism should strive to advance the cause of Christ, by promoting the cause of Church Extension.

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## THE TIME IS NOT COME.

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**Rev. J. A. Baylor, of the Holston Conference.**

“This people say, the time is not come, the time that the Lord’s house should be built.”—Hag. 1:2.

Special comfort in the book of Haggai for the preacher who has a church building enterprise thrust upon him. He may be tempted to think it a secularizing and unspiritual task. But here is a divinely commissioned prophet whose sole business is to stir up a church building enterprise.

### **I. The Sinful Neglect and Delay of This People.**

The prophet charges them with this.

1. It is strange to see how much alike people are in every age of the world. They do not say it ought not to be done at all, it is not the right thing to do, but they put it off. “It is not the time to do it.” How many magnificent enterprises have been lost by delay.

2. Yet these people had plausible reasons for delay. Just out of captivity, they had been hindered by adver-

saries. There were many things which could be pointed out plausibly as providential indications.

3. Yet God through His prophet shows them that they were wrong. They simply had not tried earnestly enough, waiting until it should be perfectly easy, stumbling at difficulties, as if anything worth while is ever done without encountering them.

4. Remarkably poor enterprise shown. Men of the world display a very different sort. They do not expect money to grow on trees. They get out and "hustle" for it. But in case of the Church it must be plain sailing or they will not go forward. Men often have two kinds of reasoning, one for their own business, and another for the Lord's cause.

5. Very little faith. Notwithstanding it was God's house, and they had His command for building, they were unwilling to go one step further than they could see. They could not trust God or the future for anything.

We often see it so today. "Every dollar must be in sight before I will vote to build." How often have we heard this. But in business these same men will show a daring that is remarkable, and capitalize their future success. They show enterprise, and the issue justifies it. But why not show some enterprise not to speak of faith, for God?

## **II. The Real Reason of Their Delay.**

1. The prophet soon shows the real reason for their delay. "Ye run every man to his own house."

2. Did you ever notice that talk of a new church building will often start a boom of improvements in a community? A large number of people suddenly discover that a new house is needed, a porch added, the store enlarged, etc.

The real trouble often is that when it comes to a question between God's house and our own, ours comes first.

We want to build the Lord's house of what is left from serving ourselves. That is the reason that sometimes it is contemptible when it is finished.

### III. The Punishment of Their Sin.

1. While waiting to get richer, they were getting poorer. "Ye have sown much, and bring in little, he that earneth wages earneth wages to put it into a bag with holes." Ver. 6.

2. Does not pay to rob God. His hand is in all the ways of providence. We have all known churches to put off building, and get weaker instead of stronger.

### IV. God's Gracious Promises.

1 "I am with you." O, what encouragement in this!

2. "The silver and the gold is mine."

(a) First as absolute owner. You are but stewards.

(b) "It is mine," I control it. I can make you rich or poor. If I am pleased with your work, I can make it prosper. "Except the Lord build the house, etc."

3. "From this day I will bless you."

Let us not think that there is nothing in this. It is as true today as any other day, God honors them that honor Him.



## RELATION OF GOD'S HOUSE TO ITS ENVIRONMENT.

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Rev. J. A. Baylor, of the Holston Conference.

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"See now, I dwell in an house of cedar, but the Ark of God dwelleth within curtains."—2 Sam. 7:2.

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This was a very interesting period in the life and career of David. Complete victory over all adversaries. Difficulties of past all swept aside. Prosperity is often the real test of character.

### I. David Remembers God in His Prosperity.

1. David was not the first man who has climbed to prosperity through hard and forbidding circumstances. Andrew Johnson's wife taught him to read. Abraham Lincoln studied by pine knots at night.

2. Reflects great credit upon him that his first thought is of God's house. All do not so. We have not far to look to find many instances of men forgetting God when they become rich. A little reflection teaches us that we owe all to His blessing.

3. The doctrine of stewardship is more and more taking hold of the thought of the world. Rich men, as never before, are coming to see that obligation is upon them. That society has claims which cannot be ignored.

4. Especially in our land should we feel the obligation which prosperity entails. The foundation of all of our prosperity is religion. What are the rich and powerful nations of to-day? Are they not those that have been blessed with the Gospel? Christian nations lead the world. This is not chance. There is something in the Gospel necessary to the highest development of man. Ezekiel saw it, and represents the Gospel as a river, giving life to all that is touched by it. The desert blos-

soms, the waters teem with fish, and business springs up on its banks.

5. No investment pays like an investment in religion. Take away the churches, and religious institutions of any city, and its property would depreciate disastrously at once. Morality, stable conditions, social integrity, all rest upon a firm religious basis. God has a claim, therefore, upon the prosperity of the city. A part of it is His. Good business sense declares that liberality should be practiced toward all religious enterprises.

## II. David's Attitude to the Lord's House.

1 We may note that David had been at considerable expense in setting up and rehabilitating the tabernacle. Nevertheless, he recognized the fact that what was good enough for the wilderness condition, was not good enough for a settled and prosperous nation.

2. Here is the great lesson of Church Extension. David was a pioneer in the work. The Church is a progressive institution, and different times must be met in different ways. The log church of our fathers was in keeping with their time, but an anachronism today.

3. Everything that lives, grows. It is a blessing to be doing something. A church enterprise aside from meeting an actual need in housing the congregation, is a blessing in that it brings all together in one common work. It breeds enthusiasm. Those who are led to invest in it, feel an interest in the Church never felt before. They are anchored there. The Church is unified by it.

4. David desired that the Lord's house be equal to the best of his time. "I dwell in an house of cedar, etc." Here is a point not to be overlooked. The Church must keep pace with its surroundings.

Some object that the fine church breeds pride. It is equally true that the little ugly structure may shelter niggardliness. There is something in common between the structure and the people that worship there. We partake unconsciously of our surroundings.

5. We cannot ignore the material side of the Church. It is a visible embodiment of our love, veneration, and valuation of spiritual things. A community is sized up by a new-comer in that way. "Money Talks." How much investment have we in spiritual things?

6. We speak of Apostolic days as days of power. So they were. But that was not set forth materially until noble edifices centuries later, adorned with the highest creations of the sculptor and the painter, declared that Christ had taken possession of every realm of human thought.

A very much less costly building would shelter our Congress, but the noble Capitol at Washington embodies in stone and marble the ideals of liberty cherished by the American people.

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## EMBODYING THE GOSPEL MESSAGE.

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Rev. W. T. McClure, D.D., of the Southwest Missouri Conference.

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"Let us build."—Mark 9:5.

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### I.

The text is the outspoken, sudden impulse of Peter's enraptured heart upon the Mount of Transfiguration. It is true that Peter was on that occasion carried away by the superlative glory of the hour to an impractical suggestion. It was not possible to perpetuate the scene of the Transfiguration in earthly booths or tabernacles. But the impulse to attempt it shows how clearly is associated in the human mind the idea of a permanent building with great spiritual truths.

We may say, in poetic vein, "The groves were God's first temples" and it is a beautiful conception of the silent majesty of the forests with their towering trunks and leafy bowers and cool and inviting shade; but the qualifying word is "*first*" suggesting the temporary character of those temples which were evidently to give place soon to more permanent ones.

(2) A building is absolutely necessary to the perpetuation of great truths among men.

(a) Because a building is an object lesson.

It speaks in tones that the multitude can understand, of the purpose and conception of the builders. The sky-scraper says: "We propose that our business shall be made emphatic in this city——"

The palatial residence of the millionaire says: "I propose that my family shall live in ease and luxury here."

The modest cottage says: "Here I have erected a home where comfort, peace and contentment shall reign supreme."

The Church says: "Here is God's house. Here His great truths are taught and illustrated. Here His people are gathered from time to time. Here men and women and little children seek His face and find Him. Here the broken hearted receive comfort and the happy and prosperous learn to rejoice in a new joy." Scriptural illustrations—David and the temple.

(b) Because a building is necessary to the comfort of those who would study the great truths to be taught.

(1) It is a shelter from the heat and protection from the cold.

(2) It definitely establishes the place and the time of the assembly.

(3) It affords security against any who might be inclined to interrupt their studies.

## II.

A church is a great civilizing agency in a community. It not only teaches the people from its pulpit what is right but it deters those who would be disposed to do wrong from committing great sins. It keeps the public conscience awake.

(a) The town of Liberal in Barton County, Missouri, was projected with the express understanding in deeds to property and in the public print of the village, that no church of any denomination should ever be built within that town. For a while the infidel community seemed to prosper. But after a few years the growing youth began to show the lack of moral and religious training which made them a terror to their own people. The community grew quarrelsome and disagreeable and some of the most outspoken of the unbelievers changed their minds and began to beg their neighboring towns to send them a preacher and build them a church or they would all go to ruin.

(b) It has been stated over and over again by the authorities that a church is better protection for a community than a strong police force. Show why.

(c) Two men were shipwrecked and cast upon an Island, which they recognized as one of a group of Cannibal Islands. In terror they ran to a nearby cave and concealed themselves. There they remained in seclusion until hunger and thirst compelled them to come out and reconnoitre. One of them on hands and knees climbed the hill, and as he reached the crest he shouted: "Come on, John, we are saved, here is a church on the hill."

## III.

A church is a paying investment.

(a) Every community is enriched by the building of a church within it. I know a certain farmer who sold his farm for ten dollars more per acre after our people had built a little church near him, than he could have

gotten for it before the church was built. How far is it to the nearest church and school house? is a question which the prospective buyer is almost certain to ask, especially will he ask it if he is to be a desirable neighbor.

(b) The building of churches in the waste places has been a big investment for the M. E. Church, South. See Annual Church Extension Hand Book for illustrations.

(c) It will pay larger dividends in the day of eternity, when the preachers who were converted at these altars with their great company of converts and followers stand before the throne of God.

#### IV

The cry for houses of worship in which the people may be gathered and saved, that comes to us daily from the many fields where the people are too poor to build is a C. Q. D. call for help which Christian people can not ignore and be happy.

(a) The C. Q. D. call of a sinking ship appeals to the heart of humanity all over the world.

(b) God's children are perishing in many places because there is a famine of hearing the Word. There is no place in which the man sent of God can proclaim the glorious news of a full and free salvation for all mankind. Let us build for them. They are our people, our brethren, bone of our bone and flesh of our flesh. Let us build for them and our God will help us.

## THE MIRACLE OF THE FLOATING AXE.

### A Church Extension Enterprise.

Rev. Jno. M. Crowe, M.A., of the Holston Conference.

"But as one was felling a beam, the axe-head fell into the water; and he cried, and said, Alas, Master! for it was borrowed."—2 Kings 6:5.

The young prophet-disciples of Elisha were enjoying a pleasant and profitable school-life at Jericho. The student-body had become so enlightened and enlarged that it was necessary to extend and improve their dwelling-place. "And the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us." And they organized a College Extension Society. Mutual confidence and devotion had so multiplied their membership as to fully justify the demands for a larger institution. Though they were all poor boys they had in them the riches of manhood. Loyal and royal sons were they of a pious and peerless ancestry. The Talmud says: "Every Jewish parent must do three things for his child—circumcise him, teach him the law, and teach him a trade."

These young Hebrews were "diligent in business, fervent in spirit, serving the Lord." They are obedient to constituted authority. They consult Elisha about the enterprise, and he cheerfully complies with their laudable ambition. "And he answered, Go ye." They urged him to go with them, and he said, "I will go." They knew full well that every great undertaking must have a responsible head. Elisha was the master of his Rugby, and the boys were always delighted to have him with them. And it was well that he was with them on this occasion.

One of the students had lost his borrowed axe in the river. Too poor to own one, too honest to go without

one; he is distressed and called upon his teacher for relief. God is there, as He is always there when such work is being done. "Except the Lord build the house, they labour in vain that build it." We are "the workmanship of God" and "workmen together with God." No mental training, no moral teaching, is worth the while, with God left out. "An educated ministry is desirable, but a converted ministry is essential."

Five great truths come to view in this Old Testament story of how the poor and pious heirs of a godly faith built for themselves a Church-School. And the same points hold good in every effort to build a house for God. We are limited to a brief outline.

I—Development; II—Co-operation; III—Conservation; IV—Conquering Difficulties; V—Divine Assistance.

### I.

*Development.* Growth, a law of all normal life. Indeed, capacity for development is a universal quality of substance, the essence of all beauty, the germ of our immortality; in nature, the source of its power and perfectibility; in man, the origin of his greatness and glory. "Extension" is another word for "Development" Grow or die is the alternate situation of all living organisms. The vanguard shout of the conquering forces of an advancing cause is: "Out with the old, in with the new; down with the false, up with the true." The army-drums of our Lord never beat a retreat. Jesus deplored and deprecated, in His day on earth, the indolence and indifference of His church-folk, and said: "The children of this world are wiser in their generation than the children of light." An enterprising world ignores an inactive church. No antiquated religion, in outgrown forms, can reach and save a modern, progressive people. These young prophets had outgrown their old house and had resolved to build a larger and better one. To do so they adopted the practical policy of



## II.

*Co-operation.* In union there is strength and success. Competition is the selfish policy of worldly greed and gain. Co-operation is the sane and safe principle in the commercial, in the educational, in all spheres of human endeavor and activity. Unity in activity, the invincible power of the Kingdom of God. Sectarian rivalries have been and are the curse of Christendom. Mutual dependence and reciprocal activity, the two-fold law of all progressive being, responding to and corresponding with the purpose and plan of God. This law holds sway throughout the intelligent universe. Obedient to its mandate God Himself inhabited our humanity. In our Lord and Saviour we discover the value and vitality of embodied Christianity. Jesus brought God, the Father, within the law of "mutual dependence and reciprocal activity," to the end that racial life might feel the pulse of spiritual life in God, and to the other end that God might find an inheritance in His redeemed. "In whom ye also are builded together for a habitation of God through the Spirit."

The Jericho-students were of one mind and heart to serve and to sacrifice, and they brought things to pass. Their co-operative development sought security and stability in

## III.

*Conservation.* The best of causes needs and merits the best of houses. It is, indeed, a native instinct of all sentient existence to home itself. Self-preservation has been called the first law of nature. Turn over a chip and see a bug fly for a new refuge. From the clod-home where crawls a worm, to the white throne where sings an angel, reigns the law of self-care. "A willful waste makes a woeful want." And it is a "willful waste" of the divine resources when no adequate provision is made to home and help worthy heirs of the Kingdom. A wise man before he marries ought to find

and furnish a home, if possible. There are too many of our Father's children without a church-home. Many are bringing a reproach upon themselves by living in better homes than they have provided for the family of God. They seem to think more of their social life than they do of their spiritual life. They who worship the Lord in "the beauty of holiness" should worship Him in the duty of holiness, and make beautiful His habitation. "Let the beauty of our Lord be upon us." To do this there must be the spirit of

## IV.

*Conquering Difficulties.* Many willing hands make light a worthy work. We are members one of another. Connectionalism is the secret of the successful on-goings of Methodism. The strong is made available for the help of the weak. We become our brother's keeper. Through our Church Extension Society we fortify the weak places along the firing lines of our warfare. When we lose our own axe, or one that is borrowed, and are unable to build, it is a "friend in need" to have some Elisha at hand. To have a friend who can help us to float our borrowed means and tide us over our difficulties in building for the Lord is often one of the greatest of blessings. Our General Secretary, through our Connectional Board, has proved an Elisha to many a distressed prophet in the necessities of church-building. And it is marvelous how the iron has been made to swim under the magic wand of the wizards of finance. The really impossible, incredible, has been accomplished for the struggling communities through the aid of our Extension Society. Read the records. But we are not unmindful of the fact that these difficulties are conquered by

## V

*Divine Assistance.* It is work for God and gets His aid, must have it, else we fail. Without Him we can do nothing divine that will abide, but with Him we can do all things necessary to be done. It is God who

makes the axe to float. No borrowed instrument must embarrass His work or the workers. He can and will do strange things through us if we are given to the service. Each community has its own problems, but where there is growth in grace, with a spirit of unity, conserving its resources, conquering its difficulties, by divine assistance, the solution of every problem is possible. Indeed, many a problem has become an axiom under the solvent touch of our Church Extension Society. If we would enlarge our borders we must enrich our available assets at headquarters. The field is surrendered, the battle is over, when the supplies are not meeting the demands of the frontier engagements. This is divine work, must be done in the divine way, for the divine glory, and we may look for divine help when we call, even, if need be, to the "miracle of a floating axe."

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## ERECTING A SANCTUARY FOR GOD TO DWELL IN.

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Rev. R. E. Dickenson, of the Denver Conference.

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"Take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it, an offering of the Lord; gold, and silver."—Ex. 35:5.

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The text is preceded by a command from Jehovah. If God's children, led by a pillar of cloud by day, and by a pillar of fire by night—with such visible evidences of the Lord's presence—needed a place in which to worship their Lord, surely in this day of enterprise and commercialism we need to remember that God expects us to erect the best house possible in which to worship Him.

### I.

The breadth of the appeal for offerings. "Who-soever is of a willing heart." The Free Silver folks, v. 24, the Gold Bugs, v. 22, and all the rest brought

an offering to the Lord. All classes had a part. Not two places for worship, one for the rich and another for the poor, but all co-operated together. The Jews looked after their poor—gave them right to glean the fields, with special privileges during the Sabbatical year. Ex. 23:11 Jesus mingled with rich and poor, with the ignorant and learned. Our Church today ought to be as broad in its activities as were the works of the Jews.

## II.

The faith of the Church. Among those who erected the tabernacle were the orthodox Jews, also strangers, i. e., people of different race. The faith of our church should be broad enough to include all who love Jesus.

## III.

The people obeyed the command of God. "They came" with their offerings. Men put money into big enterprises that promise returns, span rivers, tunnel mountains, etc. Jesus says, "Seek ye first the kingdom of God," and His people can ill afford to disregard His commands. Obedience is better than sacrifice—because obedience oftentimes means crucifying one's selfishness. Obedience to God's command, in building a place of worship for Him, will necessarily entail much sacrifice. Japanese women gave their hair and this was plaited into long ropes, which were used in building a temple to Buddha. Shall our women do less for Christ? Korean Christian women gave Bishop Lambuth their wedding ornaments. Shall our women of rich America not do as much?

"They came, both men and women." God needs the gifts of the men, and their brains as well. The building of churches in which to worship God the Father, God the Son, and God the Holy Ghost, is a work worthy of finest financiers, of the best business men, and of the most consecrated Christians that can be found in all God's world.

## THE INFLUENCE OF A CHURCH BUILDING.

Rev. C. W. Tadlock, of the Missouri Conference.

"And when the Queen of Sheba had seen . . . the house that he  
had built . . . she said unto the king . . . blessed be the Lord  
thy God."—1 Kings 10:4, 6, 9.

One of the crying needs of the present is more and better equipped church buildings. Christianity has not had a chance in many communities for lack of adequate buildings and equipment. From the home and foreign fields alike comes the call for means to build and equip places of worship. In many of our cities and towns the Kingdom of God is advancing very slowly for lack of organized effort which is possible only where there are proper buildings. In the foreign field the need is even more insistent. The Temple of Solomon with its splendor and magnificence offers some valuable suggestions.

### I. It Impressed the Mind

(a) With the greatness of God. The building in its proportions and value was an expression of Israel's conception of God. Jehovah is a great God, was the impression the temple made on the mind of the Queen.

(b) As to the character of God. The beauty and splendor of the building with its decorations of silver and gold would tend to glorify and exalt the character of God.

(c) As to God's power. The building represented a God of power. Israel's patriotism and national life were connected with her best and highest achievement, her religion.

(d) That Jehovah is worthy to be worshiped. Blessed be the Lord thy God. The church building that makes these impressions upon the mind serves a noble purpose.

## **II. The Church Building Should be so Constructed As To**

- (a) Exalt God.
- (b) Give proper direction and expression to the religious life of the community. The religious life of many communities is weakening for lack of a proper channel through which to express itself.
- (c) Unify the religious forces.
- (d) Minister to the eye and mind in such a way as to produce both inspiration and aspiration.

## **III. The Church Building**

- (a) Is the conservator of the religious traditions and history of the community. At her altars men give themselves to God; men and women are united in the bonds of matrimony; and from her altars we bury our dead. It is connected with all that is tenderest and dearest in human experience.
- (b) It is the visible and concrete expression of man's faith in God. Let it represent a mighty faith.
- (c) It stands in every community as a protest against sin.
- (d) It is the sheepfold of the good shepherd.

## **IV. Its Significance.**

- (a) It is the one institution above all others through which the Kingdom of God is to be realized.
- (b) It should therefore command our choicest treasures and our highest gifts. Our silver and gold; our most talented and gifted men.
- (c) It is the means by which we are to project the Kingdom of God and make it the permanent possession of men. Much of the results of evangelistic effort are lost because there is no building adequate to house and

direct the new forces. In aiding the Church Extension Society in its work, we are helping to build houses where God may have His dwelling place and where the Kingdom of God becomes the permanent possession of men.

“Go tell the King his soul lives in an alley,” was the word of Ben Jonson, as he returned a gift of five shillings to the King. There is no excuse for any soul or any church living in spiritual narrowness. All over the field occupied by our Church, there are places where our Methodism lives in the alley, for lack of means to build and maintain a house on the main street. There is no way we can more speedily hasten the coming of the Kingdom than by erecting splendid church buildings in needy places.

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## OUR EARTHLY IMMORTALITY.

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Rev. Hampton R. Singleton, D. D., of the Louisiana Conference.

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Every life has a two-fold immortality; one for ourselves beyond the grave, and one for our influence on the earth. A man dies and we lay his body away in the grave, but that man still lives in the influences he set into motion here, and his character is being reproduced in others, and the good works and the evil works that he did on earth are living and will live till the end of time.

Individuals die, but the race moves on. A thousand years from now, if the world stands that long, the Mississippi will be flowing on to the Gulf. New waters will have taken the place of those that went before, but the new waters will be flowing through the channels that were cut for them by the waters that went before. So with the human race; men pass away but the race remains, and the people who will follow us will be largely influenced by the lives we are living and the deeds we

are doing. We are cutting channels, ordaining customs, moulding public opinion which will influence society in coming generations, just as we are influenced by the ages gone.

But is it not true that many of those who are professed followers of Christ are leaving very harmful influences instead of good? Through the infinite mercy of God they may be saved but their "works will be burned" and they have given to the unconverted world the idea that a life of almost no Christian effort will please God.

How much greater the influence of a Paul, a Wesley, a David Morton, men who saw time and eternity, earth and heaven in their true relation and importance, and who really lived for God and His Church?

Here is a man who has given a great deal of the energy of his life to money making. Christian? Yes. But when death comes, his value to the kingdom of Christ on earth well nigh ceases. The money accumulated through hard work or successful business is passed into the hands of children who love God but little and have not the regard for the Church that the parents professed to have. This money is at once put to work against the Kingdom rather than for it.

Here is another who has accumulated somewhat of the world's wealth. At death, or before death, this money is put into the hands of competent men, appointed for that purpose by the Church, to be used for building churches where they are needed through all coming time. That man lives on in brick and stone and wood through coming generations, reproducing himself year after year, and when Gabriel blows his trumpet at the resurrection, it, and it alone marks the close of that man's earthly immortality. No. I'll change that. Then his earthly and heavenly immortality are blended and become one. The sound of the saw and hammer



wielded through that man's influence is the sound that greets the Master's ears as he comes to call the earth to Judgment.

I would not discount the necessity for spirituality in religion, but I do know that when a body of spiritual people are properly housed and have proper equipment for the work of the Church their work will be far more efficient and permanent. To do this is the work of the Church Extension Society, and to encourage and assist in that work is the duty and privilege of every Methodist. God help our people to consider these things when they are considering the disposition of the goods they have accumulated in life. God help them to make a permanent investment that will yield infinite gain.

I have stood at the bedside of a dying Christian whose life had been consistent and true. He died with a smile on his face as he caught sight of the other world. We buried him. The obituaries told of his good deeds and life and influence.

The will was opened. Bequests for this child and that, this relative and that, and maybe a private or public charity came in for a portion of it. But the Church he had served and blessed and which had served and blessed him through long years, was not remembered. Those children and relatives had not the old man's spirit. And so, as far as the Church was concerned, that man's influence came nearly to an end.

How different if he had taken some of those thousands the good Lord had allowed him to accumulate, and had put them into a Church Extension Loan Fund. A hundred years from now, instead of being worth nothing to the Church, that man would be worth as much or more than he ever was while living, and from Virginia to Oregon would be churches, hundreds of them built by the aid of the money he invested in God's Church.

Others are putting expensive and extravagant monuments in the cemeteries to honor the memory of a dear one gone. How much more sensible and Christian to put it where it will do good, and be better cared for, and grow greater with the passing years?

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## THE BOOK AND THE BUILDING.

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Rev. E. G. B. Mann, D.D., of the Kentucky Conference.

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"I have found the Book of the Law in the house of the Lord."—  
2 Chron. 34:15.

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Here we have the suggestion of the Bible and the Temple, the Book and the Building. The two are strikingly coupled together in Scriptures. No religion can be permanent without the Book and the building. When Jesus came to reveal God more perfectly to man, He emphasized the Book and dignified the building. Luke says of Jesus: "He went into the synagogue on the Sabbath, as His custom was, and stood up to read, and there was delivered unto Him the book of the prophet Isaiah." We find in Acts 9:20 that Paul "preached Christ in the synagogue that He is the Son of God." In Acts 13 we find that Paul and Barnabas, in Salamis, "preached the word of God in the synagogue of the Jews." They did the same in Iconium. They, like the Master, "emphasized the Book, and dignified the building."

Jesus and His apostles occasionally preached outside, but "their custom was" to preach in a house dedicated to the worship of God. Pioneer peoples, or wandering populations may worship outdoors and in temporary buildings, but God intends His settled and substantial people to have suitable and permanent houses of worship. If traffic, trade, and social organizations demand permanent buildings as centers for their work and life,

much more is it necessary to have permanent buildings to serve the many needs of religious congregations.

And no body of religious people can afford to invite God to come with them into a house of worship that is not in taste and keeping equal with their own homes or central business buildings. Nomadic tribes, or destitute people, can worship God in poor and unpretentious buildings, and God will accept the places and the worship, because it represents the best they are able to offer; but congregations of wealth and intelligence that attempt to withhold their offerings from God and offer to worship Him in houses that are not representative of their characters and possessions will not be blessed by Him.

There is no force in the common argument of covetousness that money invested in beautiful modern churches is wasted, and should be given for missions or to the poor. It is a subterfuge and sophistry thrown out by those who "rob God" of His part of their substance. Nothing so stamps a community or religious congregation with favor or disfavor as the character of its public buildings, especially its houses of worship. Really, the way to help the mission cause, and care for the poor, is to establish great religious centers with commodious houses of worship, and ample Sunday School facilities, so that such great centers will form a "base of supplies," both of money and workers, for extending the Lord's Kingdom everywhere.

Religious people need a suitable religious home, just as a family needs a home. To see a community with good residences, attractive places of amusement, and large lodge buildings; and then, small, dingy, unattractive houses of worship, shows that the people there do not have a very great respect for the Lord God Almighty.

There is no way of estimating the refining and uplifting influence on a congregation of an elegant, at-

tractive house of worship. It puts a new spirit and tone into a congregation, and tells favorably on the general character and deportment of the people. It gives the young people new hope, and draws them more fully into the work of the Church. The labor and sacrifice necessary in enterprising and building a temple of worship, will draw the members of most any congregation closer together, and will finally result in their receiving an uplift from God and a larger spiritual vision.

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## CHURCH EXTENSION.

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Rev. W. B. Andrews, D. D., of the Central Texas Conference.

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"Then he called for Solomon his son, and charged him to build an house for the Lord God of Israel."—1 Chron. 22:6.

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The early inhabitants of the earth worshiped God, but being migratory in their habits, they did not need a permanent place of worship.

The first record we have is Gen. 4:3-8. A small congregation and half of it not very devout.

Enoch's altar was probably anywhere. He doubtless made the earth a temple of praise.

The first act of Noah after his exit from the ark was to build an altar. Abraham had scarcely reached the land of Canaan before he erected a barrier between himself and former idolatry in the form of an altar to God. He journeyed three days before he reached the place of his most famous altar.

Jacob built an altar in the midst of the most lonely journey he had ever made. So the record runs through the early history of God's people, until the erection of the tabernacle in the wilderness. The altar is the germ thought of the Church. Tabernacles and houses were simply the coverings for the altar and the worshiper.

When David had subdued the nations about him, and realized that Israel was no longer a migratory nation, he spoke to the prophet about erecting a permanent place of worship.

Let those, who think any kind of a house will do for a church, study carefully the plans and specifications of the temple and the tabernacle which it superseded. They were as fine as material and work could make them.

The temple signified to the people three very definite things:

(1) The **UNITY** of the people. All eyes were turned toward the temple. All hearts met there. Life currents flowed out therefrom. Jeroboam could not break up this unity until he had established other places of worship—Bethel and Dan.

(2) The temple signified their **STABILITY**. When they looked upon that splendid house of worship they were reminded that their migrations were at an end, and that no king could harm them so long as they worshiped God and honored His name.

(3) **GOD'S PRESENCE**. This had been definitely promised in the erection of the tabernacle, and when the temple was built His presence filled the house.

The church building today signifies to a people substantially the same that the temple did to the Hebrews. It means the **UNITY** of the community, the **STABILITY** or permanency of that people, and the **PRESENCE OF GOD** in their midst.

No permanency can be given to any of our church work until we can build a church house. Our mission work is vain unless it results in the erection of a place of worship. Our missionaries realize this most keenly. The brush arbor or school house will answer as a temporary place of worship. God will bless His people there as has been demonstrated many a time, but withdraws

Himself from those who persist in remaining in such a place when they could provide a better place of worship.

People who persistently worship in school houses are the prey of every ecclesiastical vulture that comes along.

Whitefield swept over England and America like a cyclone, startling the world with his eloquence. He built no churches, and his work ceased with him. Wesley was not so eloquent, but he organized and built churches. The result is known to all.

It was a glad day for the world when Wesley made of his father's tombstone a pulpit from which he proclaimed the good news. But it was a better day when he laid the corner stone of a church at Bristol, and opened the Foundry for worship.

If we would have God honor us we must honor Him. Build good churches—the best possible at the time. Let no people be content with a cheap or shoddy house when a better can be erected. Every pastor and building committee should, before beginning the erection of a church, study carefully the plans and architecture of the tabernacle and the temple.

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## DEVISING LIBERAL THINGS.

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Rev. U. G. Foote, D.D., of the Louisville Conference.

“But the liberal deviseth liberal things; and by liberal things shall he stand.”—Isa. 32:8.

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There are three propositions we desire to discuss based on the language of the text:

### I. The Defeat of Selfishness.

There is much lost energy because misdirected. He who says: “I must take care of mine own, let others do

the same" is deciding against his own. Society is a confederacy; every man is somehow dependent on other men; every state on other states; every government on other governments. Selfishness bestows all its benevolences on itself and hence does not give and is not Christian. We are neighbors to the man we can help though he may be of another nation. Selfish materialism says we should destroy the weak and preserve the race; Christianity says help the weak and save the race. Those people who have no sympathy with other people plan their own extinction. So does that church that takes the position that it needs and must have all its resources for itself. It lacks the spirit of Christ Who gave all and Himself unto others. We are living sacrifices. To sacrifice is to give up; to give out. Withholding tendeth to poverty. The bog stagnates; always receiving and never giving out. Individual and church faith must be as the mustard seed; it must have expansion, multiplication and benevolence.

## II. The Larger Vision.

A man is never liberal until he has a large vision of the Kingdom. This is an era of large business and expanding national life. Our national territory has expanded marvelously since we became a nation. We call it destiny, and destiny it is if we believe in our ideals and democracy. In business our imports and exports are from and to all parts of the world. Within our own territory we have far-reaching business enterprises. We undertake and do big things. The American people, while peace-loving, have been militant in spirit and fact. The pioneer has moved westward at great personal sacrifices. State after state has grown out of their heroism. The Church has always been militant though often narrow in its operations. The vision of Mr. Wesley was that of a world parish; that is our vision. We press on, not only because of the Macedonian cry for help, but because our life depends on it. We must progress.

### III. Permanent Investments.

We are established by our plans and investments. As a Church we ask great things of God and undertake great things for God. The marvelous progress of Methodism has been largely because of our connectionalism and missionary spirit. The Church is a unit in its missionary plans and the building of churches is a part of our great expansion. While we have our annual offerings for Church Extension we also have loan funds for permanent investment. In 1611, Thomas Sutton gave a sum of money to establish the Charter House School in London for the education of poor boys. From that school came Isaac Barrow, mathematician and second only to Newton; Blackstone, authority on law; Addison, Master of English composition; Bishop Thirwall Grote, the historian; Thackeray, master of fiction; John Leach and Charles Eastlake, artists; and John Wesley. The influence of Thomas Sutton cannot die as long as the influence of these lasts. So with the man who invests liberally in the building of churches where the fruits of the gospel may be garnered. Who can tell how many men and women may be led to Christ and Christian activity as laymen, ministers and missionaries by the liberality of some godly disciple of Jesus!

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#### A Worthy Man.

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Rev. U. G. Foote, D.D., of the Louisville Conference.

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Luke 7:4-5.

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A Roman centurion was not usually a subject of commendation in Palestine in the days of Jesus. He was an alien and considered an enemy of the people's highest good. The Jew, himself, who became a publican in the service of the Roman government was denounced as a traitor and a thief. But this man had won the title of "Worthy" among the people. There were two reasons:



### **I. He Loved Men.**

His love for the country was his love for its people. A man may be interested in landscapes, mountains, plains, rivers, lakes, as these are peculiar or attractive, but to love them is another thing. There is little attraction in any country, that is permanent, which does not grow out of its inhabitants. The most interesting thing in the world is humanity. Christ did not come for the ground's sake but for man's sake. Missionaries do not go to other countries for the land's sake but for the good of the inhabitants. When they reach these foreign countries they have to love the people for the people's good. Patriotism is more than bearing arms for the military defense of one's country. That is only an evidence of a higher duty. He is a patriot who helps men to higher living; who gives an unselfish service to humanity; who invests himself and his means in the permanent good of the people. Schools, hospitals, churches are permanent institutions of good. Duty to country cannot be separated from duty to God.

### **II. He Built A Church.**

A place of worship is a conspicuous center in all communities. Around and in it gather the hopes and hearts of the population. It is not only a place of worship but a social and intellectual center. There the people meet together and the countenance of one man sharpeneth that of his neighbor. There the reading, studying and expounding the Word of God becomes an intellectual stimulus and moral force. It is there men learn of God and His love. And there they find spiritual satisfaction. It is the temple of the higher things of life.

Henry Drummond said that there is not ten miles square on earth without a church where a man's life is safe. The Church is a silent but effective police force. The presence of the building has a civilizing influence. If then, our civilization and religion are to be effective,

we must build. Such a building must be adequate to the demands. People are not to live in magnificent houses and God's house be insignificant. The building is the reflex of the religious ideals of the community.

The building of a church is a splendid and worthy monument to a man or woman. To invest in such an institution is better than to invest in marble vault for our decaying bodies. Many communities rise up as this company at Capernaum, to call some man blessed who has, by his liberality, built a church or made it possible for the people to build. All over the land in villages and cities are churches which bear the honored names of those, who by liberal and far-sighted giving, have made their erection possible. The Church has by her wise provision made it possible for many communities to be blessed by the liberality of her worthy members. The loan funds of our Board of Church Extension are made up almost entirely of individual gifts and in this way many churches are made possible by the liberality of one gift. "He is worthy because he hath built us a church." That is the voice of a grateful congregation; vox populi est vox Dei.

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### Sword and Trowel.

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Rev. U. G. Foote, D.D., of the Louisville Conference.

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Neh 4:18.

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It was no advantage to the early disciples that they had to worship in private houses or the catacombs. It was no advantage that the pioneers in this or any other country had to hold services in private houses or rented halls. Abraham did worship under the open sky but it was the best he could do. God put it in David's heart to build Him a house. He was the pioneer of the temples of Israel though he did not realize his ideal himself, Unto the successors of that Temple Jesus and His dis-

ciples went. They recognized the synagogue and Temple as the places to worship. In the early missionary work of the disciples in all countries where the Jews were scattered abroad the synagogues were made the foci from which they operated. The synagogue was the first place of Christian propaganda. No one can estimate how much the early church owed to these already prepared houses.

### **I. Methodism Constructive.**

Methodism is a pioneer force. Mr. Wesley soon found that he could not conserve his work in England and make it permanent without chapels. So those heroic men who came to America to evangelize the continent found that the "meeting house" must be built. Private houses and brush arbors must give place to log houses and then more substantial buildings as the population increased and the work grew. As soldiers of Jesus Christ they wielded mightily the sword of the Spirit and made permanent the results of their preaching with trowel and axe. The United States are not yet conquered for Christ; our western country is a field white unto the harvest. Tens of thousands of our people are going into new states and struggling to plant themselves and lay the foundations for the future. If we send unto them the preacher, as we should and as we do, we must also give aid to build houses of worship if we would perpetuate the results of our ministry. Nehemiah built the walls and the temple both. In many of our older states there are communities without gospel and church. In one instance there are in one congressional district a dozen towns and villages with populations ranging from two to twelve hundred without a church. Those who are interested in home missions may find here an opportunity.

## II. Beyond the Seas.

The Church is making an effort to evangelize the heathen world. We know that these nations with their heathen temples will not be impressed with the permanence of our cause unless we house our congregations. Protestantism will never impress Catholic countries with its real value until it establishes itself in churchly churches. Those people are schooled in the idea of the Church, their lives and thoughts have centered about it for centuries. The Church must help in this forward movement to establish the Kingdom in those countries. The native congregations are not able to do it. A church in which to worship is as important as the organization of the congregation or the missionary. Some \$2,000,000 has been raised to build Y. M. C. A. buildings in the Orient by the International Committee and specially qualified men sent there to superintend the building. When will the Church undertake big business for Christ in the same fields?

## III. A Crystallized Idea.

An American philanthropist has crystallized his idea of popular education in public libraries in all communities where the people will meet the conditions. The church building is the centralized idea of the congregation. It represents its love, liberality and taste. It is more: It centralizes the thought—religious and social. It is a social as well as a religious center. The hearts of the people turn to the building as God's house. It is representative in cost and finish of the character and refinement of those who build it. God's house should be the best house; it is an asset to the community and is a commendation to the denominations that build it.

## A BUSY CHURCH, A HAPPY CHURCH.

Rev. T. W. Watts, of the Kentucky Conference.

Exodus 35:20-35.

### Introduction.

This event has no parallel as an act of congregational piety. First, in the liberality of the offering. Second, in the spirit of service. Third, in results obtained.

### I. The Offering Without Parallel.

1. Every one made an offering. This offering was a personal sacrifice. Vs. 21-22.

2. The amount contributed was exceeded by David's preparation for the building of the Temple. 1 Chron. 29:1-8. Also by Solomon in building the Temple. But when we compare the resources of the people at this time with the resources of the nation we conclude that this event exceeded in the spirit of liberality.

The weight of gold, silver, brass, etc., was 29,124 pounds Troy,  $10\frac{1}{2}$  tons avoirdupois. Ex. 38 Ch. This is estimated to be worth in our money \$1,200,000. There were effective men, 603,550. Per capita, \$2.00. The estimated population was 3 million which would be 40 cents per capita. They gave out of their poverty. Most of that they had borrowed from the Egyptians. God gave them favor with the Egyptians that they might receive a pittance of what was due for their years of toil.

### II. The Spirit of Service.

God poured out His Spirit upon them and they were willing-hearted. Vs. 22 and 29.

1 The willing heart, the condition of acceptable service. 2 Cor. 8:12, and 9:7. Many declare their will-

ingness to serve God if they had abundant means. But if they will not serve God with what they have they would not serve Him with other means.

2. Willing-heartedness is God's standard of estimating the value of service rendered. It is the only method of equalizing the merit of the work done. 2 Cor. 8:13-14.

If everyone was required to render the same amount of service there would be inequality. The spirit of sacrifice therefore determines the merit of the work done. Mark 12:41-44.

Rewards are bestowed according to this standard. Mark 9:41

### III. The Results Obtained.

1 The inspiration of God's Spirit. Vs. 30-31. All beautiful architecture the result of inspiration. "It is a matter of fact, that no beautiful architecture of any kind, is found in the world until after the building of Solomon's Temple. There were massive structures in Babylon and Egypt; they were imposing, but not beautiful. In an essay by the accomplished architect, William Wilkins, entitled, 'The Temple at Jerusalem the Type of Grecian Architecture,' it is claimed that the finest specimens of architecture which adorned the Acropolis were manifestly suggested by the Temple on Mount Zion. And Robert Wood, in a treatise bearing the title, 'The Origin of Building, and Plagiarism of the Heathen Detected,' reaches essentially the same conclusion." "Ruskin, in 'Modern Painters,' chapter on 'Tunerian Light,' thus closes the section on 'Color': 'Finally the ascertainment of the sanctity of color is not left to human genius. It is directly stated in the Scripture in the sacred chord of color (blue, purple, and scarlet, with white and gold), as appointed for the Tabernacle. This chord is the fixed base of all coloring with workmen of every great age, and the invariable base of all beautiful missal-painting'" This is equally true of sculpture, music,

etc. They have found their inspirations and themes chiefly in the Bible. (See Townsend's Lectures on The Bible and 19th Century.)

The explanation is that God gave the pattern of the Tabernacle to Moses in the Mount, which was the plan of the Temple and then inspired Bezaleel to execute that plan and teach others.

2. The congregation baptized with the spirit of service, every one finds some way of contributing to the work. Vs. 22-29.

3. A busy church, a happy church. Hitherto they had been murmuring against God and Moses. Now there is great joy in the camp because of their enthusiasm in the work of the Lord. In v. 20, "The congregation departed from the presence of Moses." The details of the work as given by Moses were exacting almost to vexation. Doubtless they felt "Who is sufficient for these things." I imagine there was for a time silence almost to sullenness. But God's Spirit came upon them and they came back with enthusiastic answers. They find that they are more than equal to the demand. Chron. 36:5-6.

Their joy may be well expressed by David. 1 Chron. 29:9 and 18.

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## THE CHURCH GOD'S HABITATION.

Rev. T. W. Watts, of the Kentucky Conference.

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"And let them make me a sanctuary; that I may dwell among them."—Ex. 25:8.

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### Introduction.

While Abraham sojourned in the land of promise he had no fixed place of worship. A rude altar of earth and stone sufficed. From this morning and evening the

smoke of sacrifice ascended. Yet this altar builder and simple worshiper obtained the promise, "And in thy seed shall all the nations of the earth be blessed." When the people had grown into a multitude and God would organize and develop a nation He commanded Moses to make a sanctuary that He might dwell among them.

### **I. God Gave the Plan.**

The pattern was shown to Moses in the Mount. V 9. It was to be in accord with the needs of the congregation of Israel and worthy of their admiration and reverence. To do this God taxed the resources of the nation. Chron. 25-28.

When the nation had been established God again taxed their resources to build the Temple. David collected material beyond computation. 1 Chron. 28 Ch. Then He called upon the people for individual consecration. 1 Chron. 29:5.

Solomon built the Temple which for richness and splendor was the wonder of the world.

There is no danger of overbuilding unless it be an offering to pride and ambition.

### **II. God's Purpose.**

1. To secure a fixed habitation among His people. Vs. 8 and 22. When the Tabernacle had been completed and Aaron's first offering was upon the altar, God's presence filled the Tabernacle and fire came out from before the Lord and consumed the sacrifice. Lev. 9:23-24. This betokened: First, that God had accepted the offering as an atonement for the people. Second: That since everything had been done according to the Divine plan and they had found favor in His sight He now comes into the Tabernacle as His fixed habitation among them.

The fire sent from before the Lord was called "Holy fire." It must be kept burning upon the altar and ap-



plied to all subsequent sacrifices. Lev. 6:12-13. Hence, Nadab and Abihu perished for offering sacrifice with "Strange fire." Lev. 10:1-2.

This miracle was repeated to Gideon. Jud. 6:21. Manoah. Jud. 13:19-23. David. 1 Chron. 21:26. Solomon. 2 Chron. 7:1. Elijah. 1 Kings 18:24. It was the test through all their history of God's presence and power. And thus it became the symbol of the Holy Spirit. Matt. 3:11. Acts 1:8.

2. God dwells in the church in the person of the Holy Spirit. The Temple is the type of the Church. Eph. 2:19-22.

(1) As fire tests the nature and durability of every substance submitted to its action so the Holy Spirit is to test and purify every offering made to God. If the offering is acceptable to God the Holy Spirit makes it the instrumentality through which He works to spiritual ends. Wealth, physical effort, human wisdom, eloquence, etc., may be acceptable to God as an offering but unless baptized with the Holy Spirit are ineffective. 1 Cor. 2:1-4; 3:12-15. As fire purges the dross from metals so the Holy Spirit purifies every offering made to God. He is the purifier of morals generally, especially of the human heart. Mal. 3:2-3. 2 Cor. 3:18. Luke 12:49-50.

### **Conclusion.**

It is ours to build the sanctuary, that God may have a fixed habitation among His people. Then after dedication, what? We must place the offering upon the altar, join the prayer of Aaron, Solomon and Elijah, "O God send the fire." "The God that answers by fire, let Him be God." 1 Kings 18:24.

## BLESSINGS IN CHURCH BUILDING AND CHURCH EXTENSION.

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Rev. D. H. Tuttle, of the North Carolina Conference.

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"But unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come."—Deut. 12:5.

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From the time of man's fall God has desired and provided for man's recovery to Himself. The Altar, Tabernacle, Temple, and modern church building are the material evidences of God's willingness to dwell among His people.

John, in the vision on Patmos, saw this glorious consummation of God's desire in the "Holy City," New Jerusalem coming down from God out of Heaven and heard a great voice saying, "Behold, the tabernacle of God is with men and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God."

The church building is the divinely appointed place where a lost but redeemed humanity may make preparation for the "mansions" above. Jacob thought of the house of God as "the gate of Heaven." What a fountain of blessings there is in every building, cheap or costly, plain or fine, that is erected for the worship of Almighty God. Let us then consider some of the blessings of Church Building or Church Extension:

*First.* It makes permanent and prominent in the community the place of Divine worship—the place where God deigns to meet with His people in joyous, strengthening, comforting fellowship—(Deut. 12:11-13)—the chosen place from whence glad gospel tidings are sounded out to those who are sitting in the region and shadow of death, that faith might come through hearing.

*Second.* Church building unites the Church membership in a common effort for the accomplishment of an end desired for the highest good of all.

*Third.* Church building promotes the spirit of giving in that it calls for closer practice of self-denial, and stirs to more "watchful" economy whereby we "save all we can that we may give all we can."

*Fourth.* Church building makes permanent in the church life, and in the life of the individual Christian the enlarged and newly formed habits of self-denial and economy. Furthermore if money required for building is raised by an every member canvass, and on the weekly or monthly payment plan it not only increases the number of persons interested, but also increases the amount of individual offerings and will leave them and their enlarged liberality as permanent assets of the church estate.

*Fifth.* In church building, as in going forward in other religious undertakings, "we walk by faith and not by sight." God is a great partner in church building and Church Extension so that whenever there is real need we can plan larger than we can see—may use *the faith that risks*. See: Haggai 2:8; Philip. 4:19. Give the Great Head of the Church opportunity to bring in from unexpected sources an unknown quantity of assets, the result of His own Fatherly Providence, remembering that God does His best when we do ours.

*Finally.* Church Extension is no more or less than church building extended beyond my own home and community needs, and in obedience to the great gospel commission, reaching into the regions beyond that we may build for them a church also. The Holy Spirit, the God-called-and-sent preacher, the preached gospel, and the church building form the invincible quartette of redemption power that is to make the wilderness and solitary place glad with the joy and singing of our great

salvation. Every church building is another gate to heaven for those that are without. Then let us go on in the great work of Church Extension until a "gate to heaven" stands open within reach of every home of earth's benighted millions.

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## **CHURCH EXTENSION, A MISSIONARY ENTERPRISE.**

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**Rev. T. E. Sharp, D.D., of the Memphis Conference.**

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1. Church Extension is as much a missionary enterprise as any other form of Missions in which we are engaged. All that can be said in favor of Missions, as usually understood, can be said of Church Extension.

2. The salvation of individuals is great, but the conservation of the saved is essential to building up the Kingdom of God. The saved are conserved by organization and housing of the congregation.

3. The old days of arbors and halls are passed; to-day there must be facilities for worship, communion and preaching the Gospel, if the Kingdom is advanced.

4. Mr. Whitefield never caught the idea of Church Extension. He was a most eloquent preacher, thousands flocked to hear him, many were converted under his ministry, but they were largely unorganized and unhoused, hence, there are few influences for good today as a result of his work.

5. Mr. Wesley DID catch the idea of Church Extension; he organized and HOUSED his converts and the result is Methodism.

6. The difference between a congregation unhoused, and therefore without the facilities for the work of the Church, if it long remain thus, and one properly housed,

with modern facilities for doing the work of the Church is the difference between the loose sand upon the sea-shore, driven by every passing wave or wind, and a rock, solid and substantial.

7 Many congregations, unable to build by themselves, have been helped by loans and gifts from the Board. Many others have been encouraged to build adequately and creditably by the help of the society.

8. A house built in God's name,—a building that stands as result of the prayers, faith and sacrifices of His people, is not only dear to them, but it is an eloquent sermon—a concrete and perpetual sermon. To every passer-by it points to God. It is a perpetual invitation to all to worship God. It tells to the penitent that here he may find pardon and the discouraged that here is sympathy and help.

Every man with conscious wrong in his heart feels that the building stands for a Message and a Person that condemns him. All Right feels that here is kinship of spirit. The church building itself makes an appeal to all the nobler instincts of humanity.

## **CHURCH EXTENSION LITERATURE**

**Published by the Board of Church Extension of the  
Methodist Episcopal Church, South.**

**All of the publications on the following pages are for free distribution, and may be had upon request, as indicated, unless otherwise noted.**

**Address W. F. McMurry, Corresponding Sec'y,  
1025 Brook St., Louisville, Ky.**

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**1. "CHURCH EXTENSION HAND BOOK."**

An annual of 528 pages, fully illustrated, showing the work of the Board, reporting the proceedings of the Annual Meeting, and containing valuable statistical tables and much other matter of vital interest. (Only a limited number of copies are available.)

**2. "WARRANTY DEEDS."**

Deeds in blank for churches and parsonages, containing the "Trust Clause" as required in the Discipline.

**3. "APPLICATION BLANKS."**

The four forms used in applying for aid from the General and Conference Boards for both churches and parsonages.

**4. "CHURCH EXTENSION MANUAL."**

A 12-page pamphlet giving all necessary information concerning applications, payment of grants, etc.

**5. "CHURCH INSURANCE."**

A 40-page pamphlet containing an exhaustive study of the subject of Church Insurance by Stanley D. Pearce, Esq., of the St. Louis Bar.

6. "THE CHATTANOOGA PLAN."

A 32-page pamphlet, fully illustrated, setting forth the plans and work of the Chattanooga Church Extension and City Mission Society in a most remarkable church building and revival movement in Chattanooga, Tenn., in 1909-10.

7. "CATALOG OF CHURCH PLANS OF DOWN-TO-DATE  
TWENTIETH CENTURY CHURCHES."

A book of plans of moderately priced churches, published in 1910 for the use of the Board of Church Extension, by Geo. W. Kramer, Ecclesiological Architect, No. 1, Madison Avenue, New York. Copies may be had by sending name and address with two-cent stamp to the foregoing address.

8. "PRICES' CHURCH PLANS."

A 96-page book showing illustrations of church plans, dimensions, and price of plans for Church buildings. By Benj. D. and Max C. Price, Atlantic Highlands, N. J.

9. "REPORT OF PROGRESS."

A 4-page folder showing amounts contributed from all sources for the year and total amounts from the beginning.

10. "CHURCH EXTENSION CHARTS."

Three in a set, 29x42 inches; fixed to hang on the wall; setting forth in striking figures the history of the work of Church Extension from the beginning, giving total receipts, donations, loans, the number of churches aided, by States and mission fields, and Conference boundaries.

11. "CHURCH EXTENSION MAPS."

Reproductions of the foregoing charts in small folders.

12. "CHURCH EXTENSION THERMOMETER."

A unique folder in colors, 9x21 inches, showing amount and growth of the Loan Fund Capital by years.

13. "OUR LOAN FUNDS."

Illustrated pamphlet on the Loan Funds, emphasizing especially the Memorial and Annuity features.

14. "LIVING MONUMENTS."

An attractive booklet on the Loan Funds published by the late Dr. David Morton. It is now out of print, and only a few copies remain of the original edition. If there should be a sufficient demand for them a new and revised edition will be published. (Limited number.)

15. "IT IS WORTH WHILE."

A 12-page folder setting forth the benefits to the purchaser of the Annuity Bond of the Board of Church Extension.

16. "SUNDAY SCHOOL LOAN FUND AND BIRTHDAY OFFERINGS."

A 20-page booklet setting forth the purpose and claims of the Sunday School Loan Fund. This booklet is illustrated with four types of modern church and Sunday school buildings, picture of birthday jar, etc.

17. "WHAT THE PENNIES SAID."

An 8-page folder containing an illustrated and attractive little story for boys and girls in the interest of the Sunday School Loan Fund. Sunday schools using the birthday jar will be supplied with this folder for free distribution.

18. "HOUSING THE DEPARTMENTAL SUNDAY SCHOOL."

A 12-page booklet by Geo. W. Kramer, Ecclesiological Architect, New York City, in which are set forth the conclusions of the architect as to the nature of the building needed for the housing of the modern departmental Sunday School.

19. "THE LARGER LIFE AND CHURCH EXTENSION."

A 16-page booklet containing a stenographic report of a stirring, eloquent address by Bishop A. W. Wilson at the Annual Meeting at St. Joseph, Mo., in 1908.

20. "THE DYNAMICS OF A BUILDING."

A booklet by Rev. Henry Trawick. (Out of print.)

21. "THE REIGN OF THE ROSE."

"The best Church Extension story ever written."



**22. "AN APPEAL FOR A GREAT ENTERPRISE."**

An 8-page folder containing the appeal of the original General Conference Commission to the Church in the matter of building the Representative Church at Washington, D. C.

**23. "THAT WASHINGTON CITY CHURCH."**

A 24-page booklet by Rev. Geo. S. Sexton, Secretary of the Commission. It is fully illustrated and sets forth the claims of the proposed Washington City Representative Church.

**24. "THE BUSINESS MAN'S VIEWPOINT."**

An 8-page folder in which is presented the appeal of the Building Committee authorized by the General Conference for the building of the Washington City Representative Church, with the endorsement of Bishops of the Church.

**25. "FOREIGN MISSIONS AND THE BOARD OF CHURCH EXTENSION."**

A 20-page booklet containing a stenographic report of a very spirited, instructive address by Bishop W. A. Candler, at the Annual Meeting in Richmond, Va., April, 1911.

**26. "CHURCH EXTENSION AND THE REPRESENTATIVE CHURCH."**

A 20-page booklet containing stenographic report of an able address by Bishop J. C. Kilgo at the Annual Meeting in Richmond, Va., April, 1911.

**27. "OUR OPPORTUNITY IN BRAZIL."**

A 16-page booklet containing the stenographic report of an inspiring address by Bishop W. R. Lambuth at the Annual Meeting, Richmond, Va., April, 1911.

**28. "LET US BUILD."**

A 24-page booklet containing the stenographic report of the 250th dedicatory sermon by Bishop E. R. Hendrix, preached on the occasion of the dedication of Shaw Avenue Methodist Church, St. Louis, Mo., Sunday, June 11th, 1911.

29. "THE CHURCH BUILDING—A VISIBLE EXPRESSION OF THE LIFE OF CHRIST."

A 20-page booklet containing a stenographic report of an address delivered at the Annual Meeting of the Board of Church Extension in May, 1912, in Fourth Avenue Methodist Church, Louisville, Ky., by Rev. W. J. Young, D.D., pastor of Centenary Church, Richmond, Va.

30. "THE CHURCH MILITANT."

A 16-page booklet containing a strong, eloquent and effective Church Extension sermon, by Rev. H. G. Henderson, D.D., of the North Mississippi Conference.

31. "CHURCH EXTENSION IN RELATION TO THE FUTURE SOUTH."

A 20-page booklet by Rev. S. A. Steel, D.D., containing an address delivered April 1, 1887, and republished at this time because of its merit.

32. "A GOOD INVESTMENT—AN INCIDENT."

An interesting story briefly told in a 6-page folder, written by Rev. C. N. Broadhurst, of the Missouri Conference.

33. "CHURCH EXTENSION AND THE GOSPEL."

The substance of an address delivered by Rev. C. C. Grimes, of the Missouri Conference, at the Church Extension Anniversary of the Louisville Conference in 1911.

34. "CHURCH EXTENSION."

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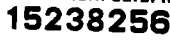
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